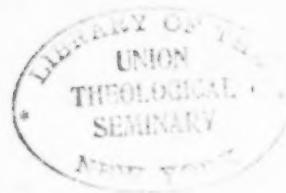


The
**CHRISTIAN
CENTURY**
A Journal of Religion



**Wanted: A Christian
Morality**

By Reinhold Niebuhr

Mysticism and Society

By Arthur B. Patten

The New Reformation

Editorial

FEB 19 1923

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Does Your Church Sing This Great Hymn?

Try it on Your Piano—Read it thoughtfully—Watch for Another Next Week

LANCASHIRE 7,6,7,6. D.

G. K. CHESTERTON

HENRY SMART, 1867



1. O God of earth and al - tar, Bow down and hear our cry,
2. From all that ter - ror teach - es, From lies of tongue and pen,
3. Tie in a liv - ing teth - er The priest and prince and thrall,



Our earthly rulers fal - ter, Our peo - ple drift and die;
From all the eas - y speech - es That com - fort cru - el men,
Bind all our lives to - geth - er, Smite us and save us all;



The walls of gold en - tomb us, The swords of scorn di - vide,
From sale and prof - a - na - tion Of hon - or and the sword,
In ire and ex - ul - ta - tion A - flame with faith, and free,



Take not thy thun - der from us, But take a - way our pride.
From sleep and from dam - na - tion, De - liv - er us, good Lord.
Lift up a liv - ing na - tion, A sin - gle sword to thee. A - men.



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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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Number 7

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

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EDITORIAL

Teaching Lies As History

IN his address before the Association of Commerce of Chicago recently, "Private Peet," known during the war for his interesting books and lectures, told the business men how to stop war. He insisted that war is not fundamentally a capitalistic conspiracy, but the result of wrong methods in education. His audience was amused to learn that in England a child gets only a paragraph on the Revolutionary war, in which it is explained that England let the colonies go because she was in a bitter war with France and did not care to keep them, but it was much less gleeful when it learned of the lies taught in the name of American history. America has always boasted that she was the nation never defeated. "Private Peet" asserts that there is not a nation in the world that does not teach history in that way. Because the little history in the government schools glorifies war in the mind of the growing boy, he is ready to enlist on the first sound of the magic word "war" no matter what the cause may involve. Writers like Barbusse and Lastro, who during the war told the real truth about it, were regarded as unpatriotic propagandists. But any soldier that ever was in the trenches knows that the pictures drawn in those terrible books were not overdone. Were one of these books put into the high school course by the side of an honest history, the effect would be epoch-making. The reason this is not done is that one nation does not wish to do it alone, lest the morale for fighting be undermined. Meanwhile why should not the Sunday schools discern their duty to teach the most important testimony of the church of Jesus Christ to this generation? May the time not be at hand to change the temperance Sunday lessons over into Peace Sunday les-

sons? Should not religious pedagogy be made conscious of the fact that the religion of today must prevent the war of tomorrow?

The Creeds That We Forget

CURIOUSLY enough this winter's theological controversy quite reverses the original interest of the Apostles' creed. This venerable document of the second century, which is wrought into the ritual of so many of the churches, was born in controversy. Its major interest was to assert something which the orthodox in their discussions this winter are likely quite to ignore, the perfect humanity of Jesus. He was born of a human mother, contrary to the Gnostic belief. He died, as any other man had to die in his day, and on his death he went to hades, the place where all dead people go. Hades was then thought of as a cavern under a flat earth. In the long discussions on the person of Jesus which came after the formulation of this creed, there were few who would say flatly, "Jesus is God", and these few were counted as heretics. Theirs was the heresy of Apollinarianism. Most of the extremely orthodox at present would have been excluded from the church of the fourth century for holding this heresy. Jesus' own consciousness leaves no place for the doctrine, "Jesus is God." He said "The Father is greater than I" and this consciousness led him to pray. He denied omniscience explicitly and there is more than one record of surprise, a record impossible to predicate of God. The metaphysical arguments about the nature of the godhead are not half so important as Unitarian controversialists and orthodox theologians have insisted and they have arisen out of concepts of God that are no longer held by persons who have

the discipline of a course in philosophy. The fundamental question of theology is after all not what shall we think of Jesus' relation to God, but what shall we think of his relation to us. We cannot know how to state the relation of Jesus to God, until we think through what we mean when we say God. It is this latter task to which the religious thinkers of the world will shortly apply themselves. And once more we shall hear the demand for excommunication, as honest men state their faith.

The Veil Over Russia

HISTORIANS will find it difficult to believe that western Christendom in the twentieth century allowed a curtain to drop for years over the Russian church like that curtain which Sir Francis Younghusband's expedition found hanging over the great temple at Lhasa"—this is the striking sentence with which the British Weekly concludes an editorial of amazed comment on the article entitled "The Church in Russia," by Captain Paxton Hibben which appeared in The Christian Century of December 21. Our greatly esteemed London contemporary intimates its desire to know more of the qualifications of the author to report on affairs Russian. In response The Christian Century presents herewith the credentials of Captain Hibben in terms of training and experience which seem to justify us in presenting his unorthodox story of the state of religion in Russia. An officer of the United States army reserve corps, he holds a Princeton A.B. and a Harvard A.M., and is a Fellow of the Royal Geographical Society. He knows the Russia of the czars, having been secretary of the American embassy at Petrograd in 1905 and 1906, at which time he was made chevalier of the order of St. Stanislas. Captain Hibben speaks the Russian language, and partly on that account was sent to Transcaucasia with the American military mission in 1919, at the time when the Denikin armies were in full swing. He was able to observe the conduct of the counter revolutionary forces attacking the red armies and is inclined to blame the failure of those enterprises on the drunkenness, license and savagery of the armies which were maintained largely by French and British aid, supplemented to some extent by the United States. Since 1919 Captain Hibben has been actively engaged in relief work in the near east and Russia, visiting Russia each year for that purpose. As secretary of the Russian commission of the Near East Relief in 1921, he drafted the report of that commission, after a 5,750 mile trip of inspection in Russia. This report has remained the most authoritative document on the Russian famine that has been produced. At present Captain Hibben is executive secretary of the American Committee for Relief of Russian Children and secretary of the Russian Red Cross Commission in America. In 1922 he spent three months in Russia—July, August and September—traveling as far east as the Urals, as far south as Hankov, and as far north as Kazan. He inspected relief work in seventy-eight villages of the famine area, visiting in all of these districts the local churches and monasteries and talking with the peasants about the state of the church. He would seem to

us to have the background both of experience and character to justify careful consideration of his report.

The Living Church Reform Movement

CAPTAIN HIBBEN, however, does not stand alone in presenting a counter interpretation to the chain of incredible stories of systematic and savage atrocities and spoliation wrought by soviet authority upon churchmen and churches. We recently published extracts from the report of Bishop Nuelson of the American Methodist church in much the same vein as the Hibben article. Bishop Nuelson was accompanied by Rev. Dr. Ernest Lyman Mills, director of Methodist Sunday school work in Europe, with headquarters at Geneva. Dr. Mills has just presented a graphic account in Zion's Herald of his observations. He and Bishop Nuelson had a lengthy interview with the priests constituting the committee of five to whose authority the General Council had committed the task of reorganizing the religion of the country on a basis which should not be inconsistent with the soviet state. The older patriarchate, created in 1917 by reactionary elements, had shown itself to be incurably committed to the monarchical idea. All the energies of the Holy Orthodox church had been thrown to the support of the successive counter revolutions and there was hopeless strife between church and state. The abdication of the patriarch was forced on grounds tantamount to treason, and the so-called Living Church was constituted. Its leaders, according to Dr. Mills, "recognize the achievements of the revolution and are sympathetic with the new order of things. Their ambition is to remove the accretions of paganism and the despotism which the monarchical control had added, the weight of the ages in doctrine and form, and thereby come back to an apostolic basis. The Living Church movement has won greatly among the peasant clergy, who were formerly the merest serfs to the monks, who because of their superior power were overlords. They are gaining the ascendancy in all the cities, although there is still a strong reactionary party in Petrograd and Moscow."

The Facts Behind the Spoliation Stories

DR. MILLS reports unmolested church attendance wherever he visited in Russia and gives this account of the facts lying behind the stories of spoliation and vandalism which have been so highly colored by propagandist interests for the American and British public. "A deputation of peasants from the famine regions came to Moscow and besought the patriarch, who was the head of the church, to sell the useless treasures to feed the starving. They recommended such an action as it is reported that the patriarchs of Constantinople, Jerusalem, and Smyrna are now taking in arranging to sell church ornaments to feed the dying, hungry hordes in Asia Minor. The patriarch declined to carry forward the request, although he is not definitely reported as having been opposed. The peasants then turned to the government, which seized the opportunity offered and carried forward the measure of spoliation proposed. Any one who knows of the vast wealth of

unused but valuable treasures locked up in the churches and monasteries throughout Russia is not surprised at the demand. It surely is not in the hearts of Protestants, who believe in the Man who bade us surrender a useless coat if asked for, to refuse to sell anything of material value if thereby the bodies of men can be saved. The souls of men are not helped by heaping up diamonds in sacred vaults. At any rate the jewels and all objects of value not essential for religious or educational purposes were confiscated. Whether the proceeds were all utilized for the feeding of the starving cannot, of course, be verified, but we did see what purported to be an exact inventory and accounting published in the official organ of those now in authority in the church."

A Commanding Opportunity for Western Churchmen

WE wish to join with the British Weekly in protesting that it is not necessary that the religious life of Russia should actually be more isolated from western Europe than that of Tibet under Lamaism. "Is there no possible means of sending a committee of trusted American and British clergy and ministers to look into the affairs of the Orthodox church under soviet rule and report without fear or prejudice?" Here is one of the most commanding opportunities in which the Federal Council of Churches in America, and similar bodies in England could render a service of historic significance to the cause both of religion and international friendship. Such a committee should be constituted and begin its work speedily. It grows clear to all right minded folk, as Captain Hibben said in his address in Chicago recently, that we cannot help the Russian people materially or spiritually by hating them and fearing them. We cannot change their political views by turning our backs on them and letting their souls as well as their bodies starve. There are in Russia over 100,000,000 people who are Christians in posse. They are suspicious of the church, but they are hungry for faith. If we leave them alone, refuse them recognition, print and believe lies about them and regard them as enemies, it is probable that they will be lost to Christ. But if we of the Christian church, and our nation, acting in the spirit of Christ, extend to these sorely puzzled people the hand of brotherhood in his name, they can be saved to religion by that simple gesture.

Uncle Sam Reconciles Himself to Accept John Bull's Bonds

THE average American citizen of ethical sensitiveness accepts without rejoicing and even without satisfaction the arrangement for funding the British war obligation which seems virtually certain to pass both houses of congress. Being a man of ethical sensitiveness he is not convinced by the mere technical fact that Britain borrowed the money and therefore is in duty bound to pay it back. There is another fact, namely, that America loaned the money in a common cause in which Britain had already paid an immeasurably greater price than we. The money and all the resources of the allies were morally pooled in a common fund and were potentially distributed to each

nation in accordance with its power to administer its share efficiently. This is the underlying moral implication of a righteous alliance against a common enemy. With the end of the war it would have been the highest ethical procedure to cancel "debts" all around—assuming, of course, that no nation in the alliance had been a slacker. But there are two considerations that have operated to deny to the victorious nations the moral uplift and thrill of such a fellowship of magnanimity. One is the fear that a precedent of that kind, once established, would be the occasion of abuse in the event of another war. An ally would borrow rather than tax itself, prompted by the expectation that it would not have to pay back its loans. Thus the normal financial inhibition against going to war would be removed. The solemn recognition of war debts among allies is thus a factor making both for peace and for economic stability. But the American spirit is more easily reconciled to the business-like and unsentimental adjustment of the debt today than it would have been four years ago. In the ghastly light of recent events in France and Germany a great body of American sentiment has been transformed from moral conviction into stony cynicism. Following the suggestion of the super-patriotic Chicago Tribune thousands are saying "Never again!" Their pride in the great sacrifice America made is growing pale. They do not see how a German victory could have been worse for the world than French victory is proving to be. Even England is beginning to wonder what she has gained by her sacrifice. Probably, then, so reasons the average ethical minded American, we had better make the best arrangements possible with respect to the debts due from Europe to us and close the chapter! Such reflections as these keep the face of Uncle Sam from blushing with shame while he accepts John Bull's sixty-two year bond for a debt which, under the terms of our glorious war aims, we would have rejoiced to assume as our own.

Justice to the Mission Lands

THE worm has turned at last and we have a vigorous and wholesome protest against the impression of mission lands that has been given us in the past by mission text-books and by a certain type of missionary address. We all remember the older missionary who entertained us with grotesque stories of how Chinese always do everything backwards, or with the woes of India's child widows. These addresses told no falsehood, and yet unwittingly they were false, for they gave us distorted and uncharitable views of the life of other peoples. Such views might make us generous in "helping the poor heathen," but in the long run missionary passion based upon misinformation is sure to lose its fire. There are in America today ten thousand foreign students, and it is a sad fact that a greater percentage of them are Christians when they reach America than when they leave with their degrees and diplomas. One of the foremost influences in the alienation of the sympathy of these students is the treatment which their native lands receive at the hands of the churches in this country. When they read our older missionary text-books, they are incensed by the misinformation and the lack of

sympathy and fairness which these text-books have displayed. The great mission boards are aware of all this, and it will be corrected. The churches will do well to burn up most of their older books and use them no more. As the new books come out, they should be tested for their fairness and justice to non-Christian peoples. It is because most of us look on Chinese as bribe-takers and liars that we think they are incapable of running their own churches after they are founded. It is our failure to appreciate the native African as he is viewed by the anthropologists that makes the problem of the American Negro more difficult. In this new day when we broadcast from one side of the ocean to another, and when airplanes make trips half-way around the world, we must be more courteous and sympathetic with other peoples if we are to promote Christianity.

The New Reformation

LIBERAL minds in the church fall easily into the habit of deprecating every conflict of thought within the church which threatens to culminate in something more serious than a mere debate. While the prospect of numerous heresy trials which seems to be confronting the church is not altogether a pleasant one there are real advantages in definitely joining important issues. Many have fallen into the habit of assuming that modern theological conflicts are due entirely to the bigotry of the defenders of orthodoxy, and that they would be unnecessary if both sides practiced the Christian virtue of tolerance. It is true, of course, that if both sides were gifted with a large measure of the grace of patience and forbearance they might be willing to present their respective viewpoints without appealing to any arbiter but time for the verdict. Yet we are living in a human and imperfect world and it seems almost impossible to achieve the ideal of tolerance without sacrificing a little of the virtue of honesty. Dr. McCarty is not altogether wrong in declaring in his correspondence with Dr. Fosdick that there has been too much exchange of mutual compliments by parties whose religious convictions are incompatible. This fact is a tribute to the spirit of goodwill which has characterized theological thought in the past few decades and in one sense it represents a commendable advance over the past. Yet it may also be evidence of a lack of interest in religion. With the revival of interest in religion the situation seems to have changed and we have our contemporary acrid debates. Men have great difficulty, when discussing issues which they believe to be vital, in being both tolerant and honest. Fundamentalist controversies and heresy trials may well be regarded as peculiar evidences of the revival of interest in religion.

Nor should the defenders of orthodoxy be blamed too severely for joining the issue and forming the party of aggression. They have the creeds with them, and it may not be far wrong to say that they have the conventional view of the Bible with them. Modern theology is not biblical in the old static sense of the term. It is no more than human that they should call attention to the fundamental nature

of the changes which have been effected in religious thought in the past century or more and that they should defend their position in the name of the authorities which their viewpoint hallows. The issues which divide liberal and orthodox thought in our day are indeed as fundamental if not more fundamental than those which came to light in the reformation. As in the reformation, the basis of religious authority has been shifted. The reformation substituted the Bible for the authority of the church and the new reformation replaces the authority of the Bible with the authority of the spirit and the life of Jesus. That is a very vital change. The religion of a book has become the religion of a personality. The authority which remains is the kind of authority which is least inimical to the interests of freedom—the authority of influence, of the influence of a transcendent personality. The conspicuous loyalty to Christ of every one of the imperiled heretics and of modern theology in general proves that it is quite possible to remove external restraints without destroying essential loyalties. For the first time since the Deuteronomic law captured the religion of the spirit and encased it in a book, religion is entirely free and may develop prophetic ardor without irrelevant restraints and may follow the light of prophetic insight without compromising with incongruous authorities.

The question of authority represents the most fundamental difference between orthodoxy and modern liberalism but there are others hardly less important. The unique moral attitude of Jesus, with its basis of faith in the salvation of all men, will influence Christian ethics much more profoundly than it did in orthodox thought. The sermon on the mount was more or less irrelevant to the older orthodoxy with its scheme of salvation, and was betrayed by its conception of biblical authority to give undue emphasis to Hebraistic legalism. Liberal theology has liberated Christian ethics in a day in which the world is sadly in need of the unique moral idealism of the sermon on the mount. The effects of this liberation are not yet fully apparent and liberalism itself has not exploited them to the full but the ultimate effect upon the moral life of the world ought to be immeasurable. The difference in the soteriology of the old and new theology is no less important. Catholicism conceived redemption as a purely historical achievement which the individual could appropriate by conformity through an external transaction. The reformation had the same conception of the historical achievement but insisted that its blessings could be appropriated only in a spiritual experience. It believed the moral life to be an inevitable fruit but not an integral part of the process of salvation. If the new reformation is wise it will continue to insist, as it generally does, that moral achievement must have its dynamic in spiritual experience and it will not deny the profound redemptive power of the historical fact of the cross; yet its particular emphasis is that the moral life is a part of the very process of salvation. This change of emphasis is obvious and important and the defenders of orthodoxy have a right to call attention to it.

If the protagonists of the older thought are tempted to take undue advantage of the authority which creeds and traditions give to their position and are tempted to accuse

every liberal of dishonesty whose loyalty to the church places him in a position of ostensible acceptance of creeds which he has in fact rejected, it must be admitted that liberals are on the other hand easily tempted to gloss over some very fundamental differences of opinion. The human mind is so strongly influenced by precedent and tradition that the eager prophet of new truth is very easily persuaded to appeal to the authority of accepted tradition, sometimes with but slight justification. As in the history of English parliamentarianism new rights are won by appeal to old ones and freedom broadens down "from precedent to precedent." Great transitions of thought are thus made more smoothly, yet not without grave perils. The result of such a policy of "boring from within" in the history of religious thought has been that thousands of spiritually minded people have been kept out of the churches because they could not accept old conceptions and were oblivious to the real import of the new ones. They were not dextrous enough to follow the devious methods of modern thinkers who were "sneaking new meanings into ancient phrases."

Considerations of personal safety may have contributed to the pursuit of this policy but less ignoble motives were no doubt determinating. The average pastor is forced to teach religion to at least three generations at one time. With the simultaneous advance of popular education and scientific discovery whole centuries frequently divide the thought-world of these generations. No matter how honest and how tactful the teacher of religion may be, he has a difficult task to satisfy the religious needs of one generation without destroying the religious assurances of another. Anxious to speak the truth in love he is sometimes perplexed to know where pedagogical expediency ends and intellectual dishonesty begins. It is quite natural that multitudes of religious teachers should not have been skillful enough to steer between this Scylla and Charybdis without disaster.

The reformation did not concern itself with this problem. It made a frank and abrupt break with the past. The issue was so definitely joined that an organic division became inevitable, with the result that the older thought forever lost the possibility of influence by the new; for such an influence is possible only where contact is maintained upon the basis of fellowship. We are too well acquainted with the inevitable tendency of religious differences to institutionalize and thus to perpetuate themselves indefinitely, to wish for such a consummation in the present circumstance. It can be avoided only through the maintenance of organic fellowship between the old and the new, and every heresy trial which threatens to destroy this fellowship is therefore a menace to Christianity. Yet the very sharpness of the present conflict between old and new schools has its salutary purposes. Our theological controversies are clearing the air and are proclaiming to the outside world that a Christian conception of life is not hopelessly bound up with antedated cosmologies. They are thus rendering a large service to the inquiring and anxious spirits on the outside of the church. In time it may also become quite clear that a Christian conception of life is not hopelessly bound up with a legalistic ethics, and

the ethics of Jesus may become the real guide of inquiring spirits within the church.

For the first time in several centuries there is a prospect of bringing religious idealism into complete accord with the spirit of the times. The ethics of Jesus with its background of religious faith in men will provide the dynamic for modern democracy, insofar as democracy means the achievement of equality. The authority of Jesus will remove external restraints from religious life and bring it into harmony with modern democracy, insofar as democracy means the achievement of liberty. The goals toward which the new reformation is driving are so important for the moral life of our day that any circumstances which will reveal these goals clearly to an interested world will be worth while. Our present controversies bid fair to serve this purpose.

The Old Stars

A Parable of Safed the Sage

I SPAKE unto an Astronomer, saying, How canst thou tell the Age of a Star? Hath the Firmament a Family History, and are Birthdays celebrated in the Celestial Spaces?

And he said, The Stars that are newest, that have been burning only a Few Billions of Years, burn with a White Light; but those that are older burn with a Light more Red.

And I said, That soundeth like good sense. And do Stars learn wisdom as they grow older, or do they repeat the Follies of Youth as long as they shine?

And he said, Too recently have we begun to study the Behaviour of Stars for me to give unto thee a full account of their Conduct, but so far as we are able to Measure the motions of the Fixed Stars, it appeareth that the Old Stars move faster than the Newer Ones.

And I said, That doth interest me; for in this world, the Younger Generation doth keep the Older One panting to keep up, and it is good to know that there is some place where Age doth set the pace, and Youth giveth unto Age a Good Run for its Money.

And he said, We are all moving too fast. Men are killing themselves of Overwork.

And I said, I have buried a Thousand Men, and if any one of them worked himself to death, I have forgotten it. Men die of Worry, but not of Work. They die of having too little to do more often than they die of having too much to do.

And he said, Nay, but men are going The Pace that Killeth.

And I said, An eminent Physician hath recently told us that the Pace that Killeth is a Crawl. Folk grow Sluggish, and lose their Ambition, and they Overeat and Under-exercise; then do they die, as they deserve. But he that worketh hard, that man liveth and cumbereth not the ground.

And he said, What about the Stars?

And I said, There cometh a time when the Glaring

White Light of a Star taketh on it the More Mellow light
of age; yet doth it shine and travel. Yea, and because in
youth it learned to Watch its Step, therefore now may it
Go Some, and it goeth.

And I said, In our younger years, I and Keturah had

many things to consider, and much to plan for and protect
and we trod steadily and kept pace with the children.
But now are our children grown, and our Liabilities are
Less; we are two Red Stars, and we are traveling well
together. And we shall live longer because we travel fast.

VERSE

Lincoln

WISE with the wisdom of ages,
Shrewd as a man of trade,
Grim as the prophets and sages,
Keen as a damask blade;

Firm as a granite-ribbed mountain,
Tender as woman's song,
Gay as a scintillant fountain,—
Yet was he oaken-strong.

Here, the wonder of aeons;
Born unto pain and strife;
Dead, 'mid a thousand paens,
Deathless, he enters life!

THOMAS CURTIS CLARK.

Caravans

BEHOLD! along the sunset-flaming sky,
Long caravans of cloud move proudly on.
To what bazaars, behind what gates of dawn,
Do they bear silk and spice, for men to buy?
What ivory? What rugs, whereon to pray?
What jade? What pearls? What rubies from Cathay?
I cannot hear the camel bells, the calls
Of those who drive, and yet the fancy seems
To hear the rhythmic sound of faint footfalls,
And little silver tinklings, as in dreams;
While, now and then, a fragrance wanders thence
That speaks of love and old magnificence.
Have they in mind beneath what palms the camp
Shall be, when night hangs out each starry lamp,
And silence broods and sleep regains command
Of her demesne? Or trust they unto fate?
Or trust they unto Allah, good and great,
Full confident he hath their need in hand?
Shall they keep on till Fez or Samarcand
Is reached, and there unbind their guarded bales;
And there, to wide-eyed lookers-on, unfold
Account of all they gained in lands of gold;
There fill their listeners' minds with wonder-tales?
Or caravans are these that never gain
The destinations they desire, but keep
About the world lone wanderings to and fro:
From hope to hope, through hot Saharan pain,
And joy's mirage, until perchance they sleep
In peace more sweet than happy dreamers know?
Are these the caravans of bliss, or woe?

CHARLES GRANGER BLANDEN.

The Nazarene

THERE was a man who might have been a king
And ruled in all the earth supreme.
He turned his back upon the offered crown,
And chose to dwell with humble, unknown men,
That he might ease the heavy load they bore,
Plant hope and faith in tired human hearts,
And lead them up to higher thoughts and lives.

He threw his life away to aid his race,
And was condemned at last and sent to death,
Like any murderer or common thief,
Yet innocent of any charge of guilt,
Save that he lived an honest, fearless life,
Denouncing wrong in places high or low.
He died with words of love upon his lips,
Forgiving all his foes and faithless friends.

Men said he was a failure—yes, a fool—
To yield a kingdom for a martyr's wreath.
They died, and all their deeds are lost,
His name still lives, by multitudes revered
In every land, as deathless as the stars,
And down the centuries still shines the glory
Of far Golgotha and a Roman cross.

IMRI ZUMWALT.

Litany of Night

COME, great calm beautiful night,
Smooth out the wrinkles of the care-worn day.
All day the horizon baffles me;
There is no room to wander
In the pathway of a dream.
A mere creature of a place
Am I in the day,
Hurrying to and fro, to and fro,
Even as the beetles do—
I as busy with living as the beetles,
I in my little thraldom busy
Rattling the tinware of living.
But the night, the calm far-spreading night!
Then the curtain canopy of the day falls back
And reveals the star-spangled universe.
And I—I am detached, free, ageless;
I am become a denizen of the infinite;
I wander where the eternities are.

HUGH ROBERT ORR.

Wanted: A Christian Morality

By Reinhold Niebuhr

THE religious mind whose spiritual perceptions are acute enough to discover the evidences of divine life and love in a confused universe ought to be able equally to appreciate men as children of God in spite of the moral confusion of their lives. The writer of the epistle of James is quite right in ridiculing the inconsistency of Christians who have an appreciation of the supernatural in the world but cannot understand the transcendental values of the human soul. A Christian metaphysics ought inevitably to issue in a Christian ethics; but men are not logical and seem to find it easier to believe in God than to believe in men as the children of God. In the name of their faith they defy every realism and naturalism that interprets the universe upon the basis of its purely physical characteristics and enlist every resource of reason and every perceptive faculty of heart and soul in the quest for the spiritual heart of the universe for which their own desperate heart-needs furnish the clues. Yet they permit their ethical standards and social customs to be corrupted on every hand by traditions that have their basis in the most brazen kind of naturalism and issue in the most cynical outrages against the sanctity of the human soul.

NO REAL FAITH IN REGENERACY

There is no real and passionate faith within the Christian churches in the regeneracy of mankind; there is only insistence on regeneration. Men are asked to prove themselves sons of God by a pure and saintly life but are not urged to share the assurance of their divine sonship with personalities less developed than their own; and they are not challenged to overcome the temptation of assuming that personalities whose more obvious characteristics and outward circumstances deviate from theirs are inevitably less developed. Race and class prejudice of every kind flourishes without rebuke within the churches. Christians are not known, as Jesus wanted them to be known, by the breadth and passion of their social sympathies; their righteousness is distinctive, as that of the Pharisees was distinctive, by its insistence upon personal rectitude. What is generally known as Christian morality is simply common morality enforced to an uncommon degree. The transcendentalism of the Christian religion is not exploited to brook the chasms of race and class which the natural life creates and which a naturalistic conception of life sanctifies. The missionary enterprise seems to be the only genuine evidence of the church's recognition of the practical and ethical implications of her sublime affirmations of faith. It will sink into the status of a sublime gesture if the church will not envelop it with a more consistently Christian social policy at home.

The church is not openly disloyal to her avowed faith. Against such strictures as these she can justify herself by the citation of scores of manifestos and pronouncements that reiterate her faith in the ideal of human brotherhood, irrespective of outward circumstances. But she cultivates no passionate and consistent faith in men and children of

God and opposes the iniquities of race bigotry, national animosities and social discriminations with pious abstractions and impotent sentimentalisms. Race prejudice was never more rampant than it is today. Our own country, once proud to be the "melting pot" of races, speaks of the Americanization of the immigrant with a newly acquired air of condescension, imports antisemitism from Europe and nourishes the Ku Klux Klan in the very bosom of the Protestant church. The presumption of this impossible organization to be the protector of Protestantism does not go unrebuked but enough of the faithful champion its cause to prove that the logic of the Christian faith is not at all evident to multitudes who profess to accept it. It has become quite popular to justify racial instincts which we have inherited from the jungle in the name of science and to exalt race distinctions and inequalities as the inevitable results of inexorable laws.

CYNICAL NATURALISM

It is not surprising that a cynical naturalism should be impressed with the superficial characteristics which divide men. The characteristics of human nature which unite men and which prove them to be equally the children of a divine father are spiritual and must be spiritually apprehended. Only a faith which sees in men what they might be can nourish a love which appreciates them for what they are. Such a faith may seem foolish to the wise. Immediate evidences may seem to disprove it; but it is validated in the end. The history of Christian missions is ample proof of that. Yet Christians who are pledged to defy the immediate evidences of sense that their faith may be justified by the ultimate evidences of life are ingloriously reluctant to embark upon this moral adventure of faith.

Christendom's treatment of the criminal proves this lack of faith quite as conclusively as the prevalence of race prejudices. Modern penologists quite generally concede that a large proportion of criminals are physically subnormal and that the remainder are quite normal human beings, though handicapped by particularly unfavorable circumstances. The former ought to be treated as patients and the latter as men whose redemption should be the chief concern of penology and for whose reclamation no force will be so potent as love and confidence in their regeneracy. The administration of criminal justice is hopelessly medieval in most Christian nations and this fact is directly attributable to the weak faith of those who profess to be followers of one who consorted with publicans and sinners and whose love discovered and developed the vestiges of nobility and beauty which may be found in the mire of the worst sensuality and sin. A love which flabbily condones sin does not serve the ends of justice; but they are served just as poorly by a vindictiveness which is blind to the potentialities of the sinner.

FAITH IN MEN

There are further evidences of Christianity's lack of faith in men. If that faith were not lacking, the portion of

the gospel which exalts the ideal of non-resistance would not have been so universally ignored for centuries. It is a quite relevant portion of the gospel. It is relevant to Jesus' faith in men whom he believed to be equal to the challenge of a great ideal, to the ideal of right unsupported by might. No ideal is more obvious than that of non-resistance. Every experience proves that physical force vitiates the cause which it is intended to support. Men fear the ideal of non-resistance not because they believe it to be inherently wrong, but because they think men unequal to it. Yet savages have been known to respond to the confidence in them which non-resistance implies and no one knows how adequately humanity might respond to this confidence if some one would have the courage and the imagination to venture it. The church is constantly reiterating its faith in the gospel as the power of salvation for the world. Yet it has failed ingloriously to rescue nations from the vicious circles of distrust and fear; and it has failed because there has been nothing distinctively Christian in its message. It proclaims its faith in human brotherhood but that faith is as halting and hesitant as the faith of the world. It avows its hope in the ideal of peace yet it will not dare an adventure of faith to attain it. It may well be that the principle of non-resistance is too ideal for a sinful human world. It might fail if it were tried. But such a failure would no doubt be a glorious failure and would be rich in suggestions for future spiritual conquests. Anything would be better than the church's present policy of thinly disguising the fears and prejudices of the world with phrases and words which suggest a faith which the church does not possess.

SANCTITY OF HUMAN LIFE

Modern Christians do not only lack confidence in the regeneracy of men and faith in their inherent goodness; they have no adequate appreciation of the sanctity of human life. If we really believed that men are the children of God and that their lives have an eternal significance we would not so patiently abide institutions and customs which debase human life and defy every transcendental appreciation of it. Warfare is incompatible with Christianity not so much because of its specific sins as because of its sin of debasing the human soul. It uses lives of eternal significance for ends that have no spiritual value. It treats souls as things, as pawns that may be lavishly sacrificed for the purchase of trade routes and national prestige and the satisfaction of national vendettas.

Modern industrialism may be indicted for this same sin. It has humanized the machine and dehumanized the machinist and has been so happy to claim the material fruits of its dexterous efficiency that it has forgotten to inquire after the welfare of the human automata who are almost lost in its intricacies. Recently it has shown a little interest in their welfare, but such interest is generally an after-thought and not the dominant passion of industry; sometimes it has been merely due to industry's recognition of the fact that a neglect of the human factors is destructive of efficiency. There is no Christian basis to modern industry. It is based upon a purely naturalistic conception of life and cynically defies every spiritual appreciation of

human beings. Christianity has had nothing to do with the organization of industrial civilization. It ought therefore to have no pride in it. Yet it is fearful of every attempt to change it and suggests by its attitude that our modern industrial civilization is the very "kingdom of God" for which the church so fervently prays. If the church really believed in men, believed in them passionately and triumphantly, it could not be so patient of either the militarism or the industrialism of modern civilization.

EGOCENTRIC WORLD

If Christians do not believe in men as the children of God, one wonders from whence they derived their faith in God. Surely the natural world is not the chief source of our faith. If we see glimpses of the divine in the natural world it is only because more unmistakable revelations of it in the human world have predisposed our hearts to it. We personalize the natural world because we cannot and dare not believe that personality is orphaned in the universe. The human soul is the basis of our faith. Yet we vitiate that faith by denying through our conduct that multitudes of souls have any transcendental value. Our world is egocentric but not homocentric; and we try to hide the effrontery of this kind of religion by sharing with a few and limited number of souls, with whom we are in close contact, the assurances of eternal destiny which we claim for ourselves. If our faith is stripped of its pretenses it will appear that what we really believe is that we, and a few others whom we love, are immortal. Lest such a faith still seem too arrogant we admit a slightly larger number to the charmed circle, but are careful to insist that they must resemble us very closely. If their work or their circumstances or their physical appearance deviate perceptibly from our own we can give them no assurance.

It may seem that nothing but selfishness is the source of this kind of religion. But it has more complex and less ignoble sources. We are not consciously or arrogantly selfish in our religious life. We are impressed with the mystery and the sublimity of human personality whenever we come in close contact with it. We believe in men if we know them well. We love those most whom we know best. But our faith is too weak to function if it is not sustained by first hand evidence. We cannot transfer the faith which has been gained in intimate fellowship with men upon relationships which lack immediate contacts or upon men in whom the evidences of value are less obvious. A spiritual conception of life is inadequate until it is able to go beyond immediate evidences. "If ye love them which love you, what reward have ye; do not even the publicans the same?" With these words Jesus condemns the ethics of modern Christianity. It lacks uniqueness because it lacks faith. Christian morality as well as Christian religion can function properly only if it can venture beyond immediate verifications; "blessed are they that have not seen, and yet have believed."

Modern sociology's demand that the social motives of primary social groups shall become the motives of secondary groups is identical with the demands of the sermon on the mount. The progress of civilization depends upon the expansion of attitudes which now characterize family

life. Growing intelligence and improved opportunities for intercourse between the larger social groups will no doubt contribute to this result. Yet the modern world has become a neighborhood without developing into a brotherhood. Widening social contacts will not alone develop the love which the world needs for its salvation. Such love is the fruit of religion; and religion is the permanently irrational factor in civilization. Some evidences may support its transcendental conception of life and of man. But to reach its highest power it must be willing to defy some immediate evidences that it may gain the opportunity of

verifying its sublime conceptions. We must love men, in other words, beyond the obvious proofs that they are lovable. Thus a mother loves her child and no one denies that there is something irrational in that affection. Reason and experience will contribute to the attainment of the ideal of human brotherhood; but spiritual religion must make the major contribution. Every essential of that contribution is in the gospel of Jesus. The tragedy is that the church is so busy telling the world that there is a saving power in the gospel that it has had difficulty in discovering that power itself.

Mysticism and Society

By Arthur B. Patten

THIS theme naturally follows that of "Mysticism and Personality." And as personality is not to be lost in God, so neither is it to be lost in society. Society's mystical coherence, like the communion of God and man, is not a blend, but a bond. The Christian commonwealth is not quite a fusion; but it is altogether a fellowship. Even democracy does not demand a melting-pot. If mysticism is the immediate experience of God in his world, then the supreme mystical career lies in the dynamic domain of the social contacts. The problem of mysticism is to inspire and invoke an organic and orderly social life in the place of the lingering remnants of primeval chaos, and of the wrecks of our persistent cross-purposes.

The tragedy of medieval mysticism was that it did not seek a career in God's actual world, but rather sought to seclude itself in the introspective quest of unearthly satisfactions. Its gospel was too exclusively of the closet and the cloister, rather than of the open arena of divine action and of serviceable consecration. However, Christian mysticism will retain the closet, and the cloister—and the church—but it will maintain them also in such a manner that they will always have soul-stirring meaning and power to rouse and requisition their devotees for compelling objective careers. Did not Christ say that the mystical altars of devotion were to realize their most sacred office as they commissioned key-men for common duty and love? Did he not promise to achieve through his discerning and dauntless disciples a deathless kingdom of God, a commonwealth against which the gates of hell should not prevail?

INSPIRES SOULS IN SOCIETY

God inspires souls in society, not souls in suspension between heaven and earth. Then society only can afford the soul a career, and the soul only can give society a character. The point of application to some homely, wonderful service is the special revealing place of God's glory. His divinity waits above all to shape men's ends in the searching situations where there are "wrongs that need resistance," and "rights that lack assistance." God will not visit men in a vacuum, but in the world's weather. Even our churches need to be well ventilated, so that the wind

that bloweth where it listeth may find us there, and so that the pentecostal breezes may quicken us.

Jesus himself was the world's great practical, social mystic. To him not only the cup on the table of communion was sacramental, but also the basin and the towel at hand for the washing of soiled and weary feet. He linked the humblest services with the holiest sanctions. And so it is written, "Jesus, knowing that he came forth from God, and goeth unto God, took a towel; poured water into a basin; and began to wash his disciples' feet, and to wipe them with the towel!" Thus he hitched the basin to his star, and gave the towel a place with himself in the sun. And he has had not a few worthy disciples who have been the continuators of his spirit. Of Milton, for example, Wordsworth was able to say, "Thy soul was like a star—majestic, free." But he could also say, "So didst thou travel on life's common way in cheerful godliness; and yet thy heart the lowliest duties on itself did lay." No wonder England had need of him—to drain her fens of stagnant water; to endue her firesides with purity, and to endow her altars, her courts, and her literature with a new heroic dower. As Milton lay dying, he was heard to whisper, "Still guides the heavenly vision." It was very real. It was vastly more than the dream of his youth. He had already envisaged it in a great epic poem, but he had also visualized it and vitalized it in great statesmanship for the weal of his beloved Britain and the world.

The God of all the earth can accept no homage that does not breathe the enthusiasm of humanity. Such "enthusiasm is the genius of sincerity." Can there be any vital adoration of God without attachment to positive goodness? How then can we accept the following retiring sentiment of a would-be modern mystic, "The first requisite of any valid spiritual work is a detached heart?" Such a conception is of a piece with the medieval mysticism, which really harked back to Neo-Platonism, and tried to find God by retreat from the finite into the Infinite. It neglected the beyond which is within the soul itself and in the society of souls. But a true Christian mysticism believes with Professor Ross "that God revealed in Jesus is more than the Infinite One; that he is the Father whose loving will is present and at work in the finite world, and

in the experiences of the workaday life of his children." What we need to realize then is not a retreat even into the Infinite, but rather an invasion of the finite by the Infinite for great ends. Some one has well said that "There was an invasion of Africa by God through Livingstone." That is the true mystical conception of God's proposal for the redemption and renewal of the world—illustrated supremacy in the incarnation in Christ.

As in the beginning the spirit of God moved upon the waters, so now the same spirit moves upon the welter of our human world. We believe that as chaos became cosmos in the physical universe, so again, under the brooding presence of the over-soul of God, the chaos of the unrelated and discordant souls of men shall at length become the cosmos of the Christian order. Yet what God purposes is not a union of men imposed by his fiat, but rather a communion, induced by the patient persuasion of his will. And so we pray:

God give us Love—the spirit and the deed—
That we may shape a brotherhood of grace
From out life's chaos of dissevered hearts,
And weave a seamless robe, a living creed,
Till fellowship becomes the art of arts.
Around the great soul of our struggling race

Mysticism is personal and social inspiration and communion, destined at length to be the informing genius of men and nations, and to become the generator of their peace and good will. Its gift to the world is a kingdom of constructive brotherhood that "cometh not with observation." Spectators on the sidelines can never be its creators. Its architect is God himself, and its earthly builders are the men who see eye to eye with him as they work hand to hand in the travail and triumph which slowly but surely rear the superstructure of Christian civilization. The millennial mystics, who are only out star-gazing, cannot, with all their searching of the heavens, descry the real divine-human kingdom of God. Indeed, through two actual millenniums, all the cries of "Lo, here! and Lo, there!" have been pitifully disappointed and disappointing. Jesus himself forewarned us against such futility. He told us plainly that the kingdom would never come as a magic spectacle conjured into human history by a juggling God. He said it would come in and among men as a pervasive and creative spirit, as the hallowed and fatherly will of God was reverently discovered and done on earth. He did, however, promise great luminous psychological moments, great illuminating spiritual crises; but they were to be the climaxes of cumulative toil and adventure. To change the figure, they were to be the occasional tidal waves in the mighty urge and rhythm of the unconquerable deep. Still God moves upon the waters. Our supreme trust is in his cumulative purpose. Well may we sing with Priscilla Leonard,

On the far reef the breakers recoil in shattered foam,
Yet ever the sea behind them urges its forces home;
Its chant of triumph surges thro' all the thunderous din:
"The wave may be defeated, but the tide is sure to win!"

O mighty sea! thy message in clangling spray is cast;
Within God's plan of progress it matters not at last
How wide the shore of evil, how strong the reefs of sin;
"The wave may be defeated, but the tide is sure to win."

Even the soul's meditative mysticism must be potential with ministering grace yet to be lived out among men. As the virile mystic is musing, the fires of social passion will burn, and the visions of social service will shine. But if he would receive all the mystical light and leading of God, he must be ready and keen to add to the visions of the prophet the visualizations of the producer and the performer. To the scenario of his dreams he must be able to contribute something of the continuity of the dramatist, and he must crown all with the dramatic art of the actor who puts the whole inspiration into some telling effect. But who is equal to these things? We should be thankful that God himself is the supreme director and that his providence sets the stage; while each one of us is endowed to play his part, however small or great. Although God inspires and directs all the production, he yet leaves much of interpretation and initiative to his free cooperating children. Life is no puppet show, and God is no mere manipulator. He is the manager who rules by the authority of persuasion.

DIVINE DRAMA

Here, then, is a drama of divine direction, but also of human development, ordained to reach at length a denouement of righteousness and a climax of love. The divinity that shapes our end is both patient and persistent, and the power not ourselves that makes for such final goodness is ever moving among the liberties of men with the leadings of consummate destiny. With its reversions and perversions, society is yet slowly but inevitably swinging into its designed orbit and order in conformity to the two focal forces of God's sovereignty and of man's free will. So the ancient and inescapable dualism is to be resolved by being harmonized in the mystical communion.

Under the spell of any great unifying purpose men become as one man. So mass movements are achieved. But the mass may become a mob—and it will become such if the identity of individual men is lost in the sweeping impulse of the crowd—whether it be good or bad. True mysticism is a fervor, but not a fever, and it is led by the spirit of truth. When reason is dethroned, Christian mysticism is destroyed. True mysticism lives only in the balance of the person in the personnel, of the soul in the solidarity of real individual men. And here is where solitude counts. Jesus felt and formulated the compelling fellowship of his church and kingdom first of all in the experience of the wilderness. But he was not in retreat. He was identifying himself with his brother men in the penetrating but perfervid delineation of a program of the most intimate and intense association. He was apart, but not aloof. He there descried the time, beyond all divisions and resistances, when the world should believe, and men should be one, and when the acceptable years of the Lord should arrive, with liberty and justice and love for all humanity. Every true mystical soul in some sense has similar experiences.

TAPPING THE WORLD-WILL

A soldier in the great war offers an apt illustration. He lay desperately wounded and alone in a shell-hole all one night, while the battle roared around him, but compara-

tively unheard. He wrote later: "I did not expect to come out alive. The wound bled profusely, and I was very weak. I accepted death. I knew, as I had never known anything before, that God could triumph over the force that had sunk the world in war. I seemed to count only as part of that Giant Man made up of us all. I knew that man could win over the brute and that some day he would. I had a deep conviction that God and man together in the fight could make the world good. It was a new faith for me—and I must keep it! I've got to keep it; for the old way of thinking can never satisfy again!" That young man had found "the real thing"; he had had the world-conquering mystical experience. He had tapped the world-will of God and he was ready to find himself in the solidarity of common service. With all his personal liberty he yet wanted to be massed with the new humanity, federating as one man under God. He had become a socialized soul. So the man who finds his deeper self will also find the great common mystic heart of humanity. He will, like his master, come from the searching solitude of the wilderness with the consciousness that the spirit of the Lord is upon him, anointing him for both compassion and cooperation.

PUBLIC PENTECOST

The door of the closet of personal devotion should open inevitably into the common sanctuary of some public Pentecost, where men see eye to eye, and mobilize for great concerted action. That first Christian Pentecost in old Jerusalem was prophetic of a mystical mass movement that is destined to sweep the world. The secret is not far to find, "They were all with one accord in one place"—and Christ was their master. In a supreme sense all the world was in that one room. Its mysticism was the Christian esprit de corps. And this esprit de corps is the only hope of a discordant humanity. It can and will compose all distracting differences. It can and will conquer all partisan, industrial, racial, and cultural antagonisms. It can and will master the class spirit and the bloc consciousness, and sweep them at length, as concentric circles, within the vast, inclusive circumference of the God-inspired brotherhood. It can and will at last enlighten and endow men to "see life steady and to see it whole."

But now we are in the midst of the struggle "twixt old systems and the Word." Yet "right shall win, since God is just"—and merciful and masterful; and since man is his chosen child, begotten for the growing revelation of reverence, righteousness and love. The new world is ever being begotten, and in patience it will yet win its social soul. Already have we seen not a little of the dayspring. The persistent God who breathed a living spirit into man, has in the march of the human centuries also inbreathed the unity of the family, the fellowship of the clan and the tribe, the growing democracy of the state and the federal nation, and he is even now proceeding to inspire the final federation of the world—for he is our international God. We are sure that our democratic Christianity has in it the coherence and the communion of the coming Christian democracy in all the earth.

In the figure of Paul, humanity is to be "knit together in love"—every stitch in the fabric of fellowship a unit in

itself, but involved with every other unit in the total web of life. Or in that further symbolism of the apostle, mankind are fellow citizens, destined by the divine persuasion at length to be "builded together into a habitation of God in the spirit." The process is long and laborious, but the procedure is instinct with the final allurement of God's ministering and mystic love. How graciously has Mrs. Wilcox voiced this social challenge and expectation:

God is calling to the masses,
To the peasant and the peer;
He is calling to all classes,
That the crucial hour is near;
For each rotting throne must tremble,
And fall broken in the dust,
With the leaders who dissemble,
And betray the people's trust.

Yes, the voice of God is calling,
And above the wreck, I see,
And beyond the gloom appalling,
The great government to be;
From the ruins it has risen,
And my soul is over-joyed,
For the school supplants the prison,
And there are no unemployed;
And there are no children's faces
At the spindle and the loom;
They are out in sunny places
Where the other sweet things bloom;
God has purified the alleys,
He has set the white slaves free,
And they own the hills and valleys
In the government to be.

The Great Bilge-Water Controversy

By Charles P. Fagnani

ONCE upon a time there was a great ocean-going ship that started out on a long voyage crowded with passengers. The ship was very popular and the passengers were all exceedingly proud of the mighty craft and confident of her ability to take them safely to their destination.

One day the conversation turned upon the respective merits of different ships. There were those who from hearsay maintained that this particular one to which they had entrusted themselves contained not a particle of bilge-water, that she was absolutely perfect and therefore watertight. A few on the other hand were disposed to think this unlikely. These doubters yielded in no wise to the others in their devotion to the ship and in admiration for her manifest excellences but they took the position that even if there were in her a little bilge-water, her sea-worthiness would in no wise be impaired. Therefore a controversy arose and there were ardent partisans on both sides. Finally one of the minority had a bright idea. "Let us go down and see for ourselves whether there actually is any bilge-water or not." The majority were horrified that any should thus put to palpable test the perfection of the ship but the investigators went to work and soon returned. They re-

ported, "There is bilge-water way down in the bottom of the boat, not much to be sure, but we saw it, and felt it, and know from actual observation that it is there."

The consequences were startling. Some at once raised a cry of alarm. "The ship is leaking! She is sinking! These men are responsible." Others began to attack the personal character and motives of the investigators and demanded that they be thrown overboard for doing dis-honor to the ship. Others denied the fact that bilge-water had been found. A few having gone down a little way declared triumphantly that what was proclaimed to be bilge-water was not bilge-water at all but only the moisture that sweated from the inside walls of the ship. They explained away the bilge-water and were held in great honor by the anti-bilge-watermen.

Meanwhile the ship was going steadily forward just as before. There had been absolutely no change in her circumstances, no danger that there had not been previous to the discussion, but suddenly a man sprang on to the bulwarks, waving his arms frantically and crying, "All is lost! The ship is going to the bottom." And over he went. He was soon fished out again dripping but otherwise none the worse. Others in their panic followed his example. In every case it was the bilge-water-men who hauled them back, reassured them, told them all was well, that the ship was perfectly sound and that the bilge-water did no possible harm.

One man however was determined not to remain on board. He would have nothing to do with a ship that had bilge-water in her. He knocked down two or three kind-hearted bilge-watermen who tried to save him and disappeared over the side of the ship. Funeral services were held by the anti-bilge-watermen and his untoward fate was laid at the door of the other party.

So for many days nothing was thought of or talked of on that ship but bilge-water; and the investigators were held up to obloquy for the prominence of that unsavory subject. But they justly rejoined:

"We did not begin the controversy, you did it by asserting positively in your ignorance that there was no bilge-water in the ship and that there could not be, that *one proved drop of bilge-water destroyed the seaworthiness of the ship*. We decided to look for ourselves and we found bilge-water. This did not scare us at all, but you were panic-stricken. We have had our hands full ever since trying to keep your followers from jumping overboard. We still believe in the Old Ship though you seem to have no faith. We believe in it more than ever for we found other things in our investigations besides bilge-water, things we did not know till we began to investigate, but concerning these you do not want to hear. It is you who give this prominence to bilge-water and not we. When you will trust us enough to listen to what we have to say, we will tell you of the wonders we have seen, of the hidden perfections whose existence was unknown to us and to you, and you will soon agree with us that the bilge-water is of no consequence. Its certain presence of course necessitates a withdrawal of your theoretical assertions regarding its absence, but you will find that nothing has been lost and bye-and-bye when your fears have disappeared you will

be grateful to us for the contributions we have made to the knowledge of this wonderful ship which we admire and love as much, yea, we dare to say it, more than you do."

And so the panic gradually quieted down though the discussion went on for a long time but happily with decreasing acerbity. The anti-bilge-watermen after a while judiciously shifted their ground and became content to claim only that a time *had* been, when the ship was new, before it had been launched, when there was no bilge-water in her.

Meanwhile the example of the bilge-watermen became contagious; there sprang up on all sides an enthusiasm for the accurate study of the ship, its construction and its perfections heretofore unknown, so much so that it was not long before the great bilge-water controversy died away and became merely a memory of the past.

Dialogues of the Soul

By Arthur B. Rhinow

If Christ Had Not Come

I—If Christ had not come,

MYSELF—God would not be as near.

I—Not as near? His spirit whispers to my spirit.

MYSELF—That is not near enough. We are flesh.

I—You mean he had to come down—

MYSELF—To passion, tears, and death.

I—Why?

MYSELF—He is God. He must be all in all.

I—I understand. If he had not become as little as man,

MYSELF—He could not be as great as God.

I—if he had been less human,

MYSELF—He would be less divine.

I—He cannot be less. He is God.

MYSELF—He cannot be less.

I—if Christ had not come—

MYSELF—He would still come.

Chivalry

I—Hush and haste. Doctor and nurse.

MYSELF—Do you not understand?

I—What is the matter?

MYSELF—Life.

I—I understand.—Oh, the heartrending cry!

MYSELF—She is passing through the valley of the shadow of death.

I—What is his share? Just the joy?

MYSELF—His share is to adore.—

I—Ah! A different cry.

MYSELF—A child is born.

I—Why does the man gaze so tenderly?

MYSELF—He adores.

On the Bridge

I—The muddy Tiber is streaked with red.

MYSELF—The nobles have saved Rome.

I—Whose body is that floating down the river?

MYSELF—Tiberius Gracchus.

I—The Commoner?

MYSELF—The hated one.

I—What means the distant roar?

MYSELF—The common people rave of vengeance.

I—He dared—

MYSELF—To check the madness of the rich.

I—Did not the rich men know that they were mad?

MYSELF—No. They were mad.

I—And the common people loved him?

MYSELF—Yes, yes. Like the red blotches in the Tiber.

I—They will—

MYSELF—Be washed away.

a book with virility and sympathy stamped on every page," he said. "Dr. Norwood has been a wide reader but he has never allowed his reading to get between him and people. He has done much thinking but always with one hand upon the pulse of some torn and struggling human life. He has lived in various parts of the world and as he has traveled about, wide and understanding eyes have seen and judged and appraised but most of all, he has looked into one face which gives a man new secrets for the understanding of all the varied peoples who dwell in all the varied lands. So somehow that face grows upon you while you read his utterances about men. The pain of the cross and the beauty of the garden where new hopes bloom meet together in the heart of this preacher and they speak together in the moving eloquence of his eager words."

My friend was silent for a moment while he drew out from among the books, "When Jesus Wrote on the Ground," by Edgar Dewitt Jones. "Now there is a book," said the Lion, "which has its own secrets of appeal. Its author has read widely and there has crept into his own style the music which comes from many an old master. He has also lived close to many people and has felt the swift play of the manifold force of our busy world and so once and again, his style has the echoes which come from lives to which he has ministered as a shepherd of souls. On the one hand, there is ample dignity. On the other a kind of homely and friendly humanity and through it all, there is a passion for the things of the spirit and a sense of the presence of God in the lives of men."

Right in the heart of the pile of books, my eyes had fallen upon "Revealing Light" by the Reverend Sidney Berry, who nobly carries on the tradition of Carrs Lane Congregational church in Birmingham, England, a church whose walls still echo with the delicate spiritual music of the preaching of Dr. Jowett, the massive and mountainous speech of Dr. Dale, and the more distant eloquence of John Angel James. The eyes of my friend lighted up as they fell upon the book. "I had a letter from England the other day," he said, "in which Sidney Berry was described as the popular minister in the free churches. You understand it when you read this volume. Nothing could be more straight-forward. Nothing could be more honest. It is as clear and as direct as light and all the while you feel a heart which has opened its secret places to the hopes and feels and passion and the pain of the bitter days through which the world has just passed. Back of all this there is a firm grasp of those spiritual verities which give new meaning to life and once and again there is a swift turn of thought, a bit of subtle and understanding interpretation which fills the reader with glad surprise. You come to understand how one can keep his soul alive in the modern world. You come to appreciate anew the meaning of the vision of Christ for the life of today."

There were other books on the table with alluring titles and books containing the names of preachers, the thought of whose leadership makes the heart beat faster. But the time had come for me to leave my friend and so I left this layman happily surrounded by his books of sermons with a quiet smile upon his face.

The Lion in His Den

By Lynn Harold Hough

"I HAVE been reading sermons," said the Lion, "stacks on stacks of them. My mind is absolutely packed with homiletic and interpretative material." He pointed to a pile of books lying on a table near and there I saw a number of volumes of recently published sermons by well-known preachers on both sides of the Atlantic.

"And so firstlies and secondlies are chasing madly up and down your mind," I ventured as I saw a whimsical light in my friend's eye.

"No, there is not a firstly and there is not a secondly in all these volumes and by the same token, there can be no thirdly and even less a fourthly. They are all modern men living up to the minute in our present world, though some of them are indeed citizens of an invisible country and all of them give evidence of having known 'The Light Never Seen On Sea or Land!'"

"Don't you find that you get rather fed up when you read so many volumes of sermons all together," I asked.

"Not at all," replied the Lion. "The sermons are as different as the different men and as the men are all good fellows in many senses of that fine old word 'good' I never tire of them."

I had flung myself into a comfortable chair and was waiting for the Lion to give me an impression of some of the books. "This last volume of Dr. Jowett's 'God, Our Contemporary,'" he said, "shows a real advance in the great preacher power as an interpreter. Perhaps the artistry is a little less subtle. Perhaps the mood of the book has a little less of that exotic quality which used to make Dr. Jowett's writing seem like a fair fragrance from another world. But there is a surer contact with the facts of this strange world where we all live and there is no less sure a sense of the 'Mighty Companion' in whose fellowship is all our hope. The man who passes from mysticism to statesmanship without losing the mystic's vision is a very notable man. And that is the journey which Dr. Jowett seems just now in process of taking."

The Lion felt about among the books and in a moment lifted up "The Cross and the Garden" by Frederick Norwood, the powerful minister of the City Temple. "Here is

British Table Talk

London, Jan. 23, 1923.

THE goodwill and affection felt for the royal family were most manifest last week when the engagement of the Duke of York was announced. It is true that the interest becomes somewhat embarrassing at times, and even a little impudent; the conjectures of eager journalists and their bad shots must give more annoyance than amusement to their royal victims. But even such an interest as that, for the royal house, is proof of the genuine and sincere affection which is universal here. Things were not always so. A hundred years ago, as we can tell from "The Four Georges," there was little attempt to disguise the feeling against King George IV. Queen Victoria broke the entail and made it possible for the crown again to hold the loyal and sincere devotion of the people. King Edward VII maintained and even strengthened that affection, and of the present king and queen and their family it can be said without flattery that they are universally respected and beloved. But when the journalistic comments are reviewed, one is tempted to ask how the correspondent of The Manchester Guardian knew that the Duke of York had wooed the Lady Elizabeth Bowes-Lyon for two years? How do they learn these things?

* * *

Dr. Jowett

It does not surprise us to learn that Dr. Jowett is to retire from Westminster chapel; latterly he has preached there once a Sunday, when his health permitted, but now he is imperatively told by his medical advisers that he must take six months' rest and definitely sever himself from the pastorate at Westminster. He still hopes to continue his ministry on a smaller scale, and through his pen he will still speak even if his voice is heard less, perhaps far less, than in recent years. No one will pretend that this is not a loss to the church of Christ in England. Dr. Jowett has had a position in the life of London which can only be compared to that which was held by Spurgeon and Parker in a previous age, and with such men he is not unworthy to stand, if he is judged by his deep and solemn devotion to his calling and by his passion for the gospel. He will not leave the crop of legends behind such as grew round Spurgeon and Parker; he is singularly free from eccentricities of any kind, such as tradition is prone to magnify; and it can be said of him that in a position which more than most tempts a man to exalt the creature, he has remained simple and unaffected; he has walked humbly with God—even in the pulpit, and that is the most severe of all tests.

* * *

France and England

Last week I said that public opinion here was almost unanimous in the condemnation of France's dealing with Germany. I forgot Lord Rothermere, the brother, and in some ways the heir of Lord Northcliffe. At the week-end he loosed his thunders against the critics of France and advocated strongly the policy that we should stand by France. Lord Rothermere is no more to be neglected on this side than Mr. Hearst, shall we say? on the American side. He commands a wide hearing; he can speak in many voices. None the less I still believe that the judgment of this country is against the policy of France. But at the same time there is no disposition to encourage any bitter condemnation of our neighbors across the Channel. On Saturday it is significant to note that The Daily Telegraph refused to print its usual contribution of Mr. Lloyd George; its explanation is worth giving. Anyone can tell how serious a matter it is for a great paper to hold up an article by a statesman of Mr. Lloyd George's rank. The article, the paper states, deals with the action of the French in the Ruhr and condemns this action in unsparing language; then it adds,

"Mr. Lloyd George, as is well-known, is taking a holiday in Spain, and in the interval which has elapsed since he wrote his article, the gravity of the situation in the Ruhr has manifestly deepened, hour by hour. In view, therefore, of the delicacy and difficulty of the international situation and of the importance of maintaining, notwithstanding present difficulties, the friendship sealed by the common services of the two nations in the war, the editor of The Daily Telegraph has decided not to publish the article." The article has seen the light, ere this, in America; it is important, as a guide to public opinion here, to know of the action taken by The Telegraph, a very good index of solid, central English opinion. Three things are clear; we are not agreed with the French action; we are not going to be bitter against France; and we are growing a little tired of the attempt to continue in the press the quarrels of conferences in recent years and to prolong the bitterness of "the complete agreements" which were reached from time to time.

* * *

Dr. Glover on Emotion in Religion

Dr. T. R. Glover, the public orator of Cambridge university, is giving a series of addresses, as I have said before, upon the religious life. I looked for the report of the first this morning and find only a brief account in the daily paper; it is however a peculiarly interesting piece, which the reporter has selected; and it is very characteristic. "You have often heard that meetings like this are often matters of mere emotion. It is suggested that however much you may be worked up by eloquence, the emotion will have passed by this day week and you will be feeling entirely flat, and thinking that there is nothing in it after all. I daresay it is quite true. I expect to feel quite flat by Friday night, but I honestly don't think it matters. If my feelings say things I shall go to bed. Our feelings treat us abominably; mine are extraordinarily vague. They have often told me quite definitely that there was no good anywhere—no bottom in the universe. But what they have been trying to tell me is, 'You are tired, and you want a meal and a rest.' I am not interested in this question of emotion. You may associate this week with great emotion or with no emotion, but are you going to associate it with thought and with clearing up your mind about great realities and with decisions?"

* * *

Christianity in India

The Challenge recently published an article from a correspondent in India, part of which I quote: "It seems unlikely that in the near future there will be any widespread movement among the educated classes of India towards the Christian church. This does not mean that Christianity has ceased to have any influence among the upper classes. On the contrary, that influence is very strong, perhaps stronger to-day than ever before. Old rules of caste are giving place to ideals and practices of brotherhood and fellowship; the privileges of rank are coming to be less valued than the privileges of service to the community; intelligent prayer is in many cases taking the place of meaningless ritual and superstition. In some quarters, Christ is openly proclaimed as the greatest of the world's teachers and the noblest of the many incarnations of God in humanity. I believe that today any Christian leader in India, who is in wholehearted sympathy with the Indian national movement, will find that his influence is increased rather than diminished, by the fact that he is an avowed Christian."

* * *

The Baptist Churches

The figures which are given in The Baptist Handbook are decidedly hopeful. For many years there were decreases to be reported, but the tide seems to have turned. There is an

increase of 2,109 members and of 5,836 scholars in the schools with 1,571 more teachers. There are more local preachers, but 39 fewer pastors in charge. It is unnecessary for me to quote the American figures—coals to Newcastle!—but the statistics for the world are memorable:

	1921.	1922.	Increase or Decrease
Churches	69,176	71,495	+ 2,319
Pastors and			
Missionaries	48,619	50,033	+ 1,414
Members	8,978,822	9,162,334	+ 183,512
Scholars	4,851,031	5,434,965	+ 583,934

It is said that the Englishman's favorite book of scriptures is Numbers, yet he may be in danger of laying too great stress on figures. But it would do no harm at times if the members of a little Baptist village church were bidden to remember that they formed part of a host of more than nine millions! It is a good spiritual exercise for a man who declares that "he alone is left" to think internationally and to rejoice in his fine company.

* * *

The Great Educator

In that very alert and varied paper, *The Sunday School Chronicle*, there is the record of an admirable address by the new headmaster of Mill Hill, Mr. Maurice L. Jacks. It was delivered before the Froebel Society and dealt with the Great Teacher as the pattern for all teachers. I should like to quote several passages from this address, but I must be content with one: "In the first place, Jesus Christ was, above all things, an amateur. There were many professional teachers in His day—the scribes, the elders, the interpreters, or the misinterpreters of the Law; and these men, we must observe, were its leading exponents; but they were blind leaders of the blind, for precisely the same reason that any professional workman, when once he allows his professionalism to gain the upper hand, fails in his vocation. Whether in cricket, or boxing, or fencing, or in teaching, let the activity, whatever it is, once be treated primarily as a profession, and it loses more than half its value. When professionalism begins to predominate, other interests creep in, and what Plato called 'the subject matter' suffers in proportion. The Great Teacher was an amateur in the proper and best sense of the word—the lover, the man who loves those over whom he watches, and labors for them as a lover must, not with the expectation of furthering the interests of his profession, not with the hope of filling his cash-box, but with the absolute certainty of filling the treasurehouse of his soul."

* * *

Wireless

Wireless is coming fast. In my village a number of my friends listen in at times, and all the boys long to experiment in the new wonder. So far no arrangements have been made for broadcasting on a large scale. We cannot have half an hour of Dr. Jowett or Dean Inge, when we want it. One curious speculation may be raised; nowadays if a speaker commits an indiscretion, our splendid reporters may hide it, but if he is being heard by a million ears in various places, even a reporter will not be able to save him.

* * *

Methodist Reunion

"The results of the voting in the Wesleyan quarterly meetings," writes the *Christian World*, "on Methodist Union are viewed with mixed feelings by both Unionists and Anti-Unionists. The Unionists admit that their more sanguine anticipations have not been realized, but they claim that a careful analysis of the resolutions passed will show that the adverse vote really resolves itself into a plea for delay, so that a greater state of unanimity may be reached. The Anti-Unionists declare that a detailed analysis will show that there is not a two-thirds majority of circuits or members of the quarterly meetings in favor of union, and that any scheme that fails to secure less than a three-quarters majority is doomed to failure."

The vote of the trustees' meetings is to be taken this month, and a general feeling prevails that all the figures should be submitted for analysis to a committee containing representatives of the supporters and opponents of union, with a strong impartial chairman."

* * *

The Conversion of St. Paul

A voice that breaks the drowsy noon!
A flash across the brazen sky!
Swiftly the moment comes, and soon
Passes eternally.

That moment shapes the years to come,
That man for tribes unborn replies:
Who is it calls this pilgrim?
Who signals from the skies?

For such an instant ages past
Lent Saul of Tarsas eyes and ears;
For this one scene his part was cast
From everlasting years.

One flash! Will he deny the light?
One call! Will he the voice obey?
The nations trembling in the night
Await his Yea or Nay.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

Ten, Five and Nothing*

THE student must not confuse this story of the pounds with that of the talents. They were spoken on two different occasions and with two distinct ideas in mind. The talents were given in unequal amounts, five, two, and one. The reward was based upon the fidelity with which anyone employed his ability. Clearly enough, we have not all the same powers: we have singers, poets, mechanics, money-makers, artists, orators, organizers, wizards of electricity like Steinmetz, of flowers, like Burbank, of dollars, like Rockefeller. Having such differing abilities and having abilities in such various proportions the only fair reward must be estimated upon the honesty and zeal with which the given power is used for the good of society.

Now, in the story of the pounds, we have a nobleman going away from home and calling ten servants to him to whom he gives precisely the same trust, viz., one pound each. Since all start alike it must be apparent that the reward can only be based upon the total amount which each has to show upon the day of reckoning. The Master's word to each was: "Trade with it." This common possession must be so put to use that increase would come. It must be used and the highest crime, aside from positively wasting it, would be simply not to use it at all. Here the story cuts into real life until the blood flows. How am I using what God has given me?

First of all, I must ascertain what these common possessions are. They are: Time, The World and Its People, Health, and the Privilege of the Gospel. All men have these. God has given them to each of us, speaking broadly. How shall we employ them?

(1) Time: The Master is away. It is a testing time. How shall I act in his absence? We all have the same amount of time. We have all the time there is. Some men get ten times as much value out of a given day, year or decade. Are there not twenty-four hours in every day; are there not 365 days in every year? Yes, but consider how much more some men get out of this time than others. Some get five times as much as others out of it. Dr. Gordon is now preaching sermons in his Old South pulpit about his own life and experience. One of these

*Lesson for Feb. 23, "The Parable of the Pounds." Text, Lk., 19:11-26.

sermons is upon "The Use of Spare Hours." We may depend upon it, this frugal Scotchman has risen to his great height by the use of spare hours. While others ate and slept he was climbing upward. We have all read of the shoe-maker who learned several languages in odd moments. Arnold Bennett has written a little book on: "Living on Twenty-Four Hours a Day." It is one of the most stimulating books I have ever read. We work eight hours, we sleep eight hours, what becomes of the other eight? There you are. The man who makes five or ten times as much use of the other eight as you, rises swiftly past you. We ought to have all the time we need for ourselves and enough left over to visit the hospitals, go to church, teach a class, and help in neighborhood reforms.

(2) The World and Society: We all live in the same world, surrounded by the same society, in general. The same sun and moon shine upon us, the same atmosphere surrounds us, the same soil is under us, the same water flows by in the river. Here is the community, it is my community, I meet the same people every day as my neighbor. The schools are the same; we share the same libraries, concerts, lectures and churches. Why does my neighbor amount to ten times as much as I? Some enjoy the world and have many friends. Others enjoy the world only a little and have few friends. Some enjoy nothing and have no friends. Yet we all live in the same town. Why is this?

(3) Health: Speaking by and large, we all have good health, at least for the first thirty-five or forty years of our lives. How little health is appreciated and how often it is dissipated! Energy is given by God and He has a right to expect results. Dr. Watkinson asks what would happen if an English gentleman should ask his gardener to send roses to the house and the gardener refused to bring them, saying that he was keeping them all for the flower show; if he should tell his coachman to bring around

the carriage, but the coachman would answer that the roads were too bad and he did not want to take out the horses; if he should ask his secretary to write out a draft for fifty pounds, but the secretary would not respond to the request, saying that he did not want to disturb the bank account. Imagine an English gentlemen getting such answers from his employes! But that is the way in which we treat God. My life belongs to God. Paul always thought of himself as a bond-servant. It is a great day when this fact dawns upon your consciousness.

(4) The Privilege of the Gospel: Whatever doubt you may entertain about the equality of health and the world we live in, there can be no doubt about the fact that the gospel is offered equally to all. Whoever will, may come. "Go into all the world and preach the gospel to every creature." And yet, while this offer is open to all, some make ten times as much of it as others. And notice, please, that to the man who traded and made ten the Master said, "Good servant," while to the man who made but five he named only the smaller reward. There was no word of praise. Some will enter heaven abundantly and some by the skin of their teeth! To the third man he said, "Take it away." He lost what he seemed to have. It is the eternal law—use or lose. The gospel made Phillips Brooks a saint; what has it made you? Perhaps you have not fully accepted it. Perhaps you rank not ten, not five, but barely two in the scale, just above the one. Why not leave the class of the indifferents? Why not step up from the class of easy-going disciples? Think of the unexplored heights, depths, and lengths of the gospel. Go out in search of them. Plenty of men are trying to make money; suppose you try to make good. The only field for originality today is to be found in *unusual goodness!* When the Master returns what will he say to you?

JOHN R. EWERS.

CORRESPONDENCE

Where Was Dr. Fosdick Reared?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of January 18, Dr. Harry Emerson Fosdick writes in his usually interesting and luminous fashion on "Real Issues and Great Choices." In that discussion he gives a striking piece of personal history, in this statement: "I was brought up in a church where arguing about the quantity of water necessary to make a proper baptism enough energy has been expended almost to save the world."

In what church was he brought up?

Common opinion is that he received his early training among Baptists. But in the light of his statement, that opinion is clearly at fault. Who ever heard of any member of a Baptist church, or of any church in the so-called "immersionist group," arguing about the quantity of water required in baptism? Their cardinal arguments have always been the duty of obeying the words of Jesus and of keeping unimpaired the symbolism of his death and resurrection. To place that dignified contention on a level with arguing about a given quantity of water would be so utterly unjust that Dr. Fosdick could not have been guilty of such a thing.

But that leaves the question in suspense: In what church was he reared? A clear identification of such a church might serve a useful purpose.

First Baptist Church
Greencastle, Indiana.

U. M. McGuire.

Science and Heresy Trials

EDITOR THE CHRISTIAN CENTURY:

SIR: May I take issue with one point in Prof. Gerald Birney Smith's article on "The Preacher and the Scientist," in which I feel that he is unfair to the former. He quotes a scientific friend who asks him why science has no heresy trials when

some new discovery changes scientific doctrine. In addition to Dr. Smith's answer, there is more to be said.

1. New findings in science are far easier to establish than new findings in theology. The discovery of a new germ, a new star or a new element, in each case obviously changing some doctrine of science, is established far more conclusively than, let us say, some new interpretation of the death of Christ upon the cross or some new reading in one of Paul's epistles. Theological teaching does not always have the same background of fact to insure its ready acceptance. Being what it is, having such a broad field and involving so many factors, theology cannot hope to make such unimpeded progress nor subject itself to radical changes with such little criticism as science.

2. Even so, science does have its heresy trials and bitter hatreds. The moment scientific men begin to combat or champion certain teachings among the laity in many cases the fun begins. All the signs of a heresy trial are apparent. Just now there is a great deal of discussion about the Abrahams' treatment. The American Medical association has published a lengthy statement against it which employs a great deal of what we have learned to call *odium theologicum*. Doctors everywhere are far more excited and partisan over Dr. Abrahams than Episcopal rectors over Percy Stickney Grant and Presbyterian ministers over Dr. Fosdick.

3. I am a little tired of the constant intimation that we preachers have much to learn in tolerance from our scientific brethren. Able scientific men and able preachers and theologians, it seems to me, are always fully sympathetic with each other's point of view; but the lesser men in both camps are often narrow minded and very bigoted. I really doubt very much if the scientific man is very much superior to the preacher in that respect, for if the former is broadened in his point of view by his training the latter is broadened by his contact with all sorts and conditions of men. The people of greatest breadth

of mind, charity of judgment, widest tolerance and effective sympathy, in my own experience, have been met far more frequently within, rather than outside of, the Christian church. Perhaps I am exceptional, but some of the most blandly intolerant people I have met, people impressed to a tremendous degree with their own infallibility, have been students in some branch of science, who surely have had every chance to catch the real scientific spirit.

Presbyterian Church,
Highland Park, Ill.

FRANK FITT.

Style in Preaching

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me, please, to write a word in appreciation of your editorial, "Distinguished Writing," in the issue of January 18. It recalls to my mind a phrase of the late Richard S. Storrs in an address to the students of the General Theological Seminary in New York, now many years ago. He was especially commanding the cultivation of style, urging careful attention to building up a vocabulary of strong Saxon words, but also the use of words of rich and colorful beauty, full of tone, and thus giving to their style the distinction and movement not otherwise to be secured. His own style had this splendid movement, a certain pomp and music, and, not less, the energy of the Saxon phrase. What you have already done in your editorial, I wish might be followed by other similar discussions. It has long been my conviction that the students of our seminaries are painfully lacking in attention to the art side of public speech. The Rev. W. R. Huntington once told me that he had made the mistake o' setting too great a value upon "style," in his early ministry. There was a severity and restraint in his work as a preacher that did not appear in his brilliant discussions on the floor of convention. Had he, like Dr. Storrs, thrown aside his manuscript after some years of writing, there would have emerged, I am sure, a preacher of far greater power than his pulpit ever knew.

One of the defects of our seminaries is the absence of emphasis upon what I have called the art element in preaching. The explanation of this is obvious. But it results in injuring the man who later on, must, whether he knows it or not, fail or succeed, in a very real sense, according to his quality as an artist in speech.

I should like to see an adequate study of the recognized masters of the pulpit. I am not aware of any lectures on preaching that cover this ground. Of course there is in all great preaching that strange, elusive quality which we call spiritual, and that sensitive prophetic element that transcends all mechanics of pulpit craft. It is difficult to explain this, just as it is difficult to analyze the secret power of a Brooks or a Robertson, or the subtle nuance of a Paderewski—the man himself, which no art can create, plus the perfect art through which he speaks. Make the art element better, and the man within is enlarged to its measure. Beecher, without his too commonly unrecognized art, would have been a marvelous orator, but wholly inferior to the supreme master of Plymouth pulpit. I am confident that the preacher of today starts out with that morbid dread of artistic perfection in voice and manner and diction, which comes from the idea that this is inconsistent with what he conceives to be his specific call—the bearing witness to sacred and spiritual truth. It will make him self-conscious. Lacordaire, after the conference at Notre Dame, where he had held spellbound the intellect and soul of Paris, submitted to flagellation, to crush back all temptation to pride and self-consciousness. Far from this indicating an inattention to the artistic quality of his work, it would seem the rather to prove his deep sense of its importance, and, at the same time, his resolve to bring so glorious an art into subjection. He thereby made his very art a richer element in his prophetic mission.

Will you pardon this too long letter, and let me ask again

that you will follow your recent editorial with other and equally suggestive studies of the preacher and his art?

Church of the Ascension,
West New Brighton,
New York City.

PASCAL HARROWER.

But You Ought to Hear Him Preach!

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to write to you and tell you how helpful the articles by Loyd C. Douglas are. They are fine and I hope he will give us more of them. But my dear Mr. Editor, I must protest against his "theology." I cannot understand how a man of Mr. Douglas' standing and ability can claim to believe the things that he speaks of in his article, "Sweetening Soured Saints."

He says that he does not believe in a hell; that he does not believe in a devil; that he does not believe the Elisha story about the children and the bears; that he does not believe the Jonah story; that he does not believe the Adam and Eve story, or the story of "the fall," and he tells us that there are a lot of other things in the Bible that he does not believe. In other words, Mr. Douglas does not have a Bible; he might as well throw the whole book out of the window. If he does not believe the things that he tells us, how can he believe anything that the Bible speaks of? If he believes some things that the Bible speaks of, then for him to be logical he must believe the rest. If he does not believe in the things that he has mentioned, then I don't see how he can believe anything that the Bible says about Jesus Christ. I don't see how Mr. Douglas preaches, and if he would be honest with himself and his Lord he would cease setting himself up as a representative of the church and the church's saviour. I like your paper very much, but some of your contributors have gone far astray in their theology.

Friedens, Pa.

B. F. RUDISILL.

Every Day in Every Way France Makes the World Safer and Safer for Democracy!

EDITOR THE CHRISTIAN CENTURY:

SIR: Dry those editorial tears!

Why all this hysteria over the invasion of the Ruhr?

Somewhere in an ancient and honorable Book there is an old fashioned statement to the effect that "whatsoever a man soweth that shall he also reap." Farmers understand it and editors should! This old truth has a national as well as a personal application. If Germany wanted to evade invasion in 1923 she should have restrained herself in 1914! Also in 1870!

Since the year 1918 there has been a lot of silly thinking and loose talking in the world to the effect that "William the Highest" was really a very innocent person and that Jiggs, or Dinty Moore, or some such a person must have unwittingly caused all the trouble. There is a stubborn fact, however, that keeps getting in the way of the tender-hearted apologists for Germany, and that fact is: The heavy, hob-nailed, blood-stained boot that tramped Belgium and northern France into powder was a German boot. For those who have a sense of humor it is ludicrous for the aggressor to whine about the defender being the cause of the fight. The guy that strikes the first blow has to bear the burden of proof! Germany wasn't troubling herself about the injustice of invasions in 1914. A little foresight then would have saved her the present embarrassment, and, incidentally, the world a lot of trouble and you editors a lot of tears. I suppose her alibi is, in keeping with her mode of thinking, "I never thought about that!"

Has Germany no sense of humor at all and is the rest of the world losing it, also? Now, about that "little unpleasantness" back in 1870 caused by a person by the name of Bismarck

forging a telegram! When the smoke of battle cleared away France was under to the tune of a heavy indemnity "in gold" levied upon her, the innocent party, for the crime of foolishly letting herself "get licked." What did luckless France do? Paid the indemnity in three years by honestly trying. Where were the German soldiers during that period? In France. What about invasions then? History is a troublesome thing! It's pretty hard to get hysterical now over the sight of a legal invasion of Germany. The object of that indemnity in 1870 was to crush France. When Germany failed to do that she made the indemnity gold the basis of her militaristic program and 1914-1918 resulted.

Her 1914 program failed. As a condemned and beaten criminal she is now asked to do what she has failed to attempt—to make an honest effort to pay for a small part of the devastation she has caused. It is easy to criticize France when three thousand miles away from the desolation of war. But what if New York, Pennsylvania, Ohio and Indiana had been laid waste and our wives, sisters and daughters, many of them, had not been heard of since? We invaded Mexico to get a lone bandit who shot up a little town—and then did not get him!

Forgiveness is a Christian virtue but even that cannot turn back upon itself the inexorable law of "sowing and reaping." Not in the spirit of hate, not in the spirit of revenge, but in the spirit of simple justice, the same kind we expect to have meted out in "Squire's Court" back home, we must stand with France when she says, "Germany must pay." It is according to the treaty. Was the treaty signed only to be mocked at? Germany had no respect for her treaty with a weak and almost defenseless nation in 1914. She made of that a "scrap of paper." Shall we allow history to repeat itself? President Thompson, of Ohio State University, states in substance that the invasion of the Ruhr is like the state taking a property for taxes. The indemnity was levied legally and is being collected legally.

Can Germany pay? In spite of much dust being kicked up many think that Germany can. At least she can try, which she has not done. Why was the sum of millions of dollars worth of gold sent to the cowardly William? What about the coal and iron barons? Are they being asked to help pay? Does not beer flow freely? Are not France and England staggering under per capita debts heavier than that of Germany? Just the other day I heard of conditions in France where people are actually on the verge of starvation. If tears must be shed, there are still tears to be shed for France—France, whose white wall of flesh stood as an embankment against the flood of barbarism and hate for two awful years!

But if Germany cannot pay she should have thought of that in August, 1914. And what has happened to Lloyd George? His vitriolic attack upon France seems, to Americans, inconsistent. Is not this the Lloyd George who cried: "Germany must pay" and "strict accountability" and was elected once upon the platform of punishing war criminals, especially the kaiser? And has it occurred to any of those who desire permanent peace that to punish those responsible for the last war would have a healthy effect upon any who are conniving against the peace of the world? To make war a common crime and punish "individuals," in any measure responsible, would be a sensible expedient.

A young man in our county killed another man. He was found guilty and has been condemned to die on May 10. He deserves the penalty. But why, the common man asks, let the murderer of millions go free from punishment? Well, of course, the kaiser is being punished! He has retired to a pretty castle and is living on an income that would make some of the well-to-do in our circle green with envy. And in this matter of justice, if any of the allied statesmen are in part guilty they should suffer durance vile also. It is to laugh!

Is Germany repentant? By her own statement she has denied any sense of guilt and boldly states that, were she in position to do so, she would pounce upon the world again. If the invasion of the Ruhr results in the dismemberment of the German

"empire" the question might reasonably be asked—Has German unity justified itself and will not the other states be better off separated from Prussia and Prussian influences? In spite of your editorial attacking France, your paper is the best ever.

Bridgeport, Ohio

H. W. PETERSON.

Contributors to This Issue

ARTHUR B. PATTEN, minister Congregational church, Torrington, Conn.; now contributing to *The Christian Century* a series of articles on mysticism.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Aquaintance

Presbyterian Division Seriously Considered

The issue raised by the conservative Presbyterian press over the question of the exclusion of the liberal wing of the denomination is now being seriously discussed within the denomination. The Presbyterian Advance, a progressive journal published in Nashville, has been publishing editorials on the question, "Shall the Church Split?" The editor of this journal, the Rev. James E. Clark, insists that a distinction be made between those thorough-going "rationalists" who deny divine revelation as a mode of securing truth, and those who use their reason in interpreting revelation. This editor asserts that bearing false witness against one's neighbor is quite as wrong a thing as becoming involved in theological heresy.

Fire Losses of Canadian Catholics Continue

A firebug is at work setting fire to many of the finest structures of the Roman Catholic church in Canada. The losses run into millions of dollars and the loss of priceless works of art is irreparable. While no trace has ever been found of the incendiary, it is believed that the repeated fires must have a common origin. One of the most recent of these fires was at Oka, Quebec, in which priceless records of pioneer days were lost to the church.

Religious Leaders Opposed to Repeated Referendums

The last thing the liquor forces ever wanted in the days before the war was a referendum on the liquor business. The present clamor for straw votes, which are not conducted by the state in an orderly way, but by private initiative, where no one except the people in charge can know anything of the accuracy or honesty of the count, is a feature of the wet propaganda. The National Liberal Alliance is now at work taking a poll of sentiment in Washington, D. C., on the question of light wines and beer. The heads of the various temperance societies and church organizations in Washington call upon the church people to have nothing to do with this poll, since its very purpose implies nullification. These religious leaders insist that if any one wants to repeal the eighteenth amendment there is an orderly way to set about it which does not play into the hands of bootleggers. Among those standing for this position are E. O. Watson, of the Federal Council of Churches; Clarence True Wilson, of the temperance board of the Methodist church, and Wayne B. Wheeler, general counsel of the Anti-Saloon League of America.

Woman Healer Achieves Victory in Los Angeles

Mrs. Aimee Semple McPherson, an independent woman preacher who has had wide influence in the west, has recently succeeded in building in Los An-

geles a temple where her theories may be preached. This temple was erected at a cost of a quarter of a million dollars and is a noteworthy achievement, noteworthy by reason of the fact that Mrs. McPherson and her family came across the desert from the east in an automobile with very little in the way of this world's goods only four years ago. Los Angeles is known for its hospitality to new cults. She will conduct a school of evangelism for half the year, and during the other half will evangelize in other cities. Mrs. McPherson interprets the gospel in a literal fashion and has the following platform: "Jesus Christ as the only Saviour, as the baptiser with the Holy Spirit, the great Physician and the Coming King." She has practiced "spiritual healing," which has really been a large element in her success. Her new building was entirely free of debt on January first. The people uniting with her church have no dues or pledges, but, of course, contribute generously. It is estimated that a half million people in Los Angeles contributed to the erection of her temple.

Ministers of Connecticut Preach on Internationalism

Thirty ministers of Hartford, Conn., were in conference early in the year and decided that it was their duty to go into their pulpits and preach on the international obligations of the United States on the same Sunday. They later sent out a request to the ministers of the whole state to join in a similar testimony. This statement says: "It is disheartening and unworthy of our noblest ideals for one nation to stand aloof when the needs of humanity are so pressing. We command the proposed participation of the United States in the permanent court of international justice. We approve the informal cooperation our government is now giving to the league of nations along lines of humanitarian interests. We urge the importance of some properly constituted association as an instrument of international understanding and cooperation. We should welcome a conference of nations, called by our President, to consider ways and means of reconstruction in a sadly disordered world."

Religion Figures in British Labor Movement

The temper of the Labor movement in Great Britain is more distinctly religious than in any other country of the civilized world. One reads with surprise and gratification the following excerpt from a recent London letter: "Religion is certainly a stronger influence in the new parliament than it was in the last. Of the 73 free churchmen in the present house of commons, 32 belong to the Labor party, 42 to the Independent (Asquith) Liberals, and 18 to the National (Lloyd George) Liberals. The four outstanding leaders of the Labor party—Ramsay MacDonald, J. R. Clynes, Philip Snowden, and Arthur Henderson (who is temporarily out of parliament)—are all men of religious

spirit, as are many of the rank and file of the party. Immediately after their election the 20 Scottish Labor M. P.s took part in a dedication service in the St. Andrew's and City Halls, Glasgow, attended by 8,000 people. They solemnly dedicated themselves to the reconciliation and unity of the nations of the world and the development of the happiness of the people of these islands. Abjuring vanity and self-aggrandisement and regarding themselves as the honored servants of the people, their mission being to promote the welfare of their fellow citizens and the well-being of mankind, they sent to all peoples a message of goodwill, reconciliation, and friendship. The service was a unique, impressive, and truly religious one."

Congregational Young People Hold Conferences

One hundred and twenty-five Congregational ministers went into retreat at Knox college right after New Year's and the fact that they found great help from the meetings silences the criticism, "The Congregational coat is a good coat and fits well, but it does not keep you warm." The young people in each association in Illinois will hold week-end conferences during the latter part of the winter at Mound City, Jacksonville, Ottawa, and Dundee. There is a lot of new life in Illinois Congregationalism since the coming of the new superintendent, Rev. Charles C. Merrill. He recently expressed surprise that so few Congregational ministers of Illinois were in their present parishes in 1919 and suggests a conference of laymen to remedy this.

Dr. Scanlon Takes Hopeful View of Prohibition Enforcement

Dr. Charles Scanlon of the Presbyterian board of temperance and moral reform has recently given out an interview in which he views the enforcement of the prohibition laws optimistically. He says: "Undoubtedly there is violation of the eighteenth amendment, but there is also smuggling of goods from both the northern and southern boundaries of our country, as there is counterfeiting, illegal introduction of aliens, and other breaches of law, but at its worst, the amount of liquor brought in is small compared with that produced in the 625 registered distilleries, the 1,247 breweries, the 6,661 wholesale houses and the 172,351 retail shops which were closed by national prohibition. He declared it was simply impossible that more than a small fraction of the liquor produced before prohibition went into effect could be produced secretly in stumps, garrets, gullies, cellars and other secret places."

New York's Tercentenary to Be Celebrated by Religious Leaders

In the spring of 1924 New York City will celebrate the three hundredth anniversary of its founding. The celebration will be carried on by various civic, patriotic, and religious societies, and notably

by the Huguenot-Walloon New Netherland commission of the Federal Council. The Federal Council makes the following statement about the origin of New York City: "The first settlement in New Netherland was made by these Huguenots, who, like the Pilgrim Fathers, had found a haven of refuge in 'brave little Holland.' They sailed in the ship 'New Netherland,' under the auspices of the Dutch West India company, and took possession of the land bordering on and lying between the Connecticut and the Delaware rivers in the name of and for their adopted country, the Netherlands. Their settling in America was the fulfillment of their fondest dreams, and their advent marks a new epoch in the history of Protestantism in America. After this first colony of Walloons came hundreds of Dutch families and many additional groups of Huguenots."

Author of Popular Religious Books Comes to Chicago

Mr. S. D. Gordon, the author of the "Quiet Talks" books, which have reached a total sale of more than a million copies, a record not equalled by many other religious writers of the day, will give a series of "quiet talks" in Chicago at the Olympic theater beginning Feb. 26. The meetings, which are in charge of Mr. Albert W. Harris, form a center for an evangelistic movement which is to be extended into the churches of fourteen cooperating denominations. The emphasis will be placed this year on pastoral classes, evangelistic sermons by the pastor, and personal work by the members.

Chicago Ministers Support Union Meetings Enthusiastically

Chicago ministers of all denominations support the monthly union ministers meetings with much greater unanimity and good-will than in former years, which is due no doubt to excellent programs. Mr. S. D. Gordon will speak on Feb. 26. The speakers for the remainder of the season will be as follows: March 26, Dr. James H. Snowden of Pittsburgh; April 30, Dr. Simon P. Long of Chicago; May 28, Prof. Edward A. Steiner of Grinnell College. An event of great interest to Chicago churchmen was the coming of Dr. Robert E. Speer to the Presbyterian Union on Feb. 12.

Episcopalians Want Better Educated Ministers

The Association of College Executives of the Episcopal church which met at Annandale, N. Y., recently, expressed a conviction that is common in religious circles these days in the following resolution: "Whereas, there is at the present time an unfortunate conception abroad that modern thought and religion are incompatible, therefore, we believe that it is of the utmost importance that men going into theological schools receive first a thorough collegiate training. The Association of Church College Executives is determined that their institutions shall increase their present endeavors to provide an educated group of men for the ministry. All of the church colleges are

studying the problems involved in pre-theological training. While they recognize that there is definite work in the ministry for men of mature years who wish to take orders and yet cannot give the time for college preparation before their theological training, still they believe that emphasis should be laid upon the norm of a bachelor's degree, gained by pursuing a well-balanced course of study, before men enter the theological semi-

naries. The Association urges upon the authorities of the church the necessity of maintaining this principle more vigorously."

Independent Catholic Movement Invades Poland

In the United States there has grown up a considerable independent Catholic movement among the Poles. Whole congregations renounce allegiance to Rome

Dr. Grant Puts Theology on Front Page

If any one doubts that theology is interesting to the man of the street, he may be convinced by finding it once more on the front page of metropolitan newspapers. The case of Dr. Fosdick was the center of interest early in the winter, and now it is that of Dr. Percy Stickney Grant. This New York clergyman not only has theological heresies, but sociological ones as well, which is a combination hard to endure in any religious communion. The recent denial on the part of Dr. Grant that Jesus has "the power of God" drew from Bishop Manning a letter which was published in the public press at the same time that it was sent to Dr. Grant. Dr. Grant replied in a few days, his reply also going to the public press. Almost the entire issue of *The Churchman* of Feb. 3rd is given over to the controversy. As a result the orthodox churches all over the land are driven to a fresh examination of the history of the ancient controversy over the doctrine of the person of Jesus.

Bishop William T. Manning said in his letter: "The question here involved is one not only of theology, but of honor and good faith. According to your own statement, it appears that you have not only given up belief in this or that less important doctrine, but that you have lost your belief in the Saviour himself as he is presented to us in the four gospels and in the apostles' creed. You will say that this church allows great liberty of interpretation as to the meaning of the articles of the creed. This is quite true, and I rejoice in the great liberty of thought which this church allows and desire to uphold it to the utmost limit that is lawful and right. But interpretation of a fact or a truth is one thing and denial of it is another. Interpretation means reasonable explanation of a fact on the basis of its acceptance as true. To call that interpretation which is in fact denial is a misuse of language. There is great liberty of thought and expression in the Episcopal church, but this does not give her ministers the right to deny the essential faith for which the church stands. I call upon you to correct unmistakably the impression which you have publicly given of your disbelief in our Lord Jesus Christ as God and Saviour, or if it is not possible for you to do so, then to withdraw from the ministry of this church."

Dr. Grant replies to this request: "I pass now to my belief in Jesus Christ our Lord. From my heart I believe that Jesus is the portrait of the

invisible God, the perfect revelation of my Heavenly Father. When I ask myself "What is God like?" I can only answer, "He is like Jesus," and hence I can make my own the words "He that hath seen Me hath seen the Father." But I cannot make my own either Platonist or Aristotelian explanations of the metaphysical relations between our Lord and the Father. I do not know what that metaphysical relationship may be, and I know that no one else on earth knows. For that revelation we must all alike wait for the clear light of the other world, and be content while here to say with St. Paul, "Now I know in part"; "I count not myself yet to have apprehended." The church in every age of its checkered career has endeavored to express anew, with the best thought and philosophy of its day, this relationship. But from the nature of the case it is impossible precisely to define the undefinable. It is easy to say, "Jesus is God"—alas! too easy. Such an affirmation, when we try to think through its meaning, brings us at once into the arid region of discarded metaphysical thought; in which, during the endeavor to keep clear the subtle meaning of such terms as *Ousia*, *Hypostasis* and *Persona*, it is well nigh impossible to avoid the Scylla of "dividing the Substance" without making shipwreck upon the Charybdis of "confounding the Persons." It is so remote, either from the teaching of Christ, or from the hunger of the world for God today. It is much more in accordance with the gospel to realize with St. Paul, that "God was in Christ, reconciling the world unto himself," and to have as the ideal of one's life the mystical thought of the same great apostle: "I live, yet no longer I, but Christ liveth in me; and the life which I now live in the flesh, I live in faith in the Son of God, who loved me and gave himself for me."

"As I read the scathing denunciations of many of my clerical brethren, who have rushed into print ere I have had opportunity even to frame my reply to you, I am reminded of some sober words of Bishop Gore in a book which last Lent you recommended to the diocese:

"It is pitiful to see how many there are among the professed ministers of Christ who, in an hour of popular discussion of some vital truth, are proved by their perplexity or dismay, or by their uninstructed denunciations, never to have thought at all seriously or deeply about the most momentous questions."

though they retain many of their Catholic customs. Representatives of this movement have recently entered Poland, and the movement has gained sufficient headway to elicit from the Polish hierarchy a pastoral letter. The hierarchy also complains of the work done in Poland by Methodists, Baptists, Quakers, Adventists, and Theosophists.

Catholics Will Fight the Oregon Law

The law passed by referendum vote in Oregon which prohibits parochial schools will soon be subjected to an attack in the courts. The administrative committee of the National Catholic Welfare council which met at Loyola University in Chicago recently agreed that the church authorities of Oregon should have the privilege of fixing the form of test of repeal but that the National Catholic Welfare council is to have the chief part in developing ways and means of carrying the project through. The following is to be found in the official report of the meeting: "The question of placing before the American public the true position of the Catholic church on education and emphasizing among other points that the Catholic church does not oppose and never has opposed a "public school system" of education as within the right and duty of the civil government, and indeed worthy of praise from all classes of citizens and beneficiaries. But since the civil government does not see its way to widen or broaden its system of elementary education so as to provide Christian religious instruction and training in harmony with the right and duty of parents towards their children, as England, Scotland, Ireland, Belgium, Holland, Germany, Nova Scotia, New Brunswick and the Province of Quebec have so well done, the church authorities and people feel bound in conscience to provide such education in their own schools and in such schools maintain, in all fundamental branches of knowledge, civics and patriotism, standards equal at least to those of the best public schools of the country. That this, in fact, has been done, is testified to by the best judges in the more important cities and towns of the United States."

Conversion of Jews Attempted by Episcopalians

Not only are the Presbyterians active in the task of bringing the gospel to the Jews but so are the Episcopalians as well. Recently the Holy Comforter Mission to Jews in Brooklyn was dedicated by Bishop Burgess. Among those making addresses on this interesting occasion were the Rev. D. J. Newgewart of Montreal, and the Rev. John L. Zacker of Philadelphia, who conducts a mission to Jews in Philadelphia. Mr. Harry C. Greenberg, formerly a Presbyterian worker, will be in charge of the new mission.

Moody Dean Wants More Armaments

Dr. J. M. Gray, dean of Moody Institute, who spoke recently in the exercises

of Founders Week for his school, declared himself in favor of more armaments for the United States. He has been appointed as one of a committee of 100 on national defence, of which Alton B. Parker is chairman. Dr. Gray said: "I am emphatically for a real national defense. I am one of those who believe we are going to have more war. I hope the so-called liberals will stop saying that we who believe in the Bible are not interested in what the world is doing."

Episcopalians Go Forward With Seminary Plans

A gift of fifty thousand dollars for Western Theological Seminary puts reality into the plans of the Episcopalians to found their seminary at the side of Northwestern University. The gift was made by Mrs. Ettie Hibbard Gregory in memory of her husband, Robert B. Gregory. The seminary will close in May for a period of two years and when it is reopened, it will be in the new location. The ground at the university, given by the Methodists, is valued at \$100,000. The seminary hopes to increase its present assets from \$500,000 to one mil-

lion dollars. Northwestern University is ambitious to develop graduate study, and this beginning of a group of divinity schools points forward to the day when Northwestern may rival the University of Chicago as a center for theological study.

Bishop Rowe Protects His Indians from Salmon Fishers

Bishop Rowe, the apostle of the north country for the Episcopal church who does much of his work among Indians, reported to the American government some time since the possibility of a famine among the Indians on account of a salmon cannery at the mouth of the Yukon. The standard ration in that country for men and dogs is dried salmon, and fresh meat is no adequate substitute. Recently fifty-nine Indians attended a service of Thanksgiving on receipt of the news that the cannery was to be closed by the government.

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was broadcasted. The consecration of the Rev. Alexander Mann as bishop of Pittsburgh was of such popular interest that thousands were not able to get into the church, but many thousands more heard the entire service over the radio. Bishop Mann was consecrated by his brother rather than by Bishop Tuttle, the ranking bishop of the church. Bishop Lawrence of Massachusetts delivered the sermon. After the service a luncheon was held in the William Penn Hotel. Bishop Mann received a purse of seven thousand dollars as he was leaving the pastorate of old Trinity church of Boston.

Episcopal Church Hears Ministers on Christian Unity

Rev. E. J. Van Etten, rector of Calvary Episcopal church of Pittsburgh, has been carrying on a series of Sunday evening services in the interest of Christian unity. On six successive Sunday evenings, men of different communions have interpreted the problem from the standpoint of their respective communions. The ministers who have spoken are as follows: Bishop McConnell, Methodist; Dr. C. Wallace Petty, Baptist; Dr. Charles P. MacLaughlin, Lutheran; Dr. A. J. Alexander, Presbyterian; Dr. John Ray Ewers, Disciples; Rev. E. J. van Etten, Episcopal. The music on the respective Sunday evenings has been under the control of the visiting minister and hymns not commonly sung in the Episcopal church were in many instances used.

Episcopal Church Follows Americans into Europe

The Episcopal church carries on no denominational propaganda in European countries, but in view of the fact that Americans are settling in all parts of Europe in great numbers, it seems fitting that American churches should be established in many leading cities for the use of Americans away from home. It has been decided to make the American church of the Holy Trinity in Paris the pro-cathedral of Bishop G. Mott Williams, who is now the bishop-in-charge of all Europe and who will shortly be elected the regular bishop. He has accepted the church in a formal ceremony as his pro-cathedral. He will necessarily be out of Paris a great deal but that city will be his headquarters. This action on the part of the Episcopal church is some indication of the commercial penetration of Europe by American business interests.

Disciples Study in Leading Seminaries

Probably no communion in America has so many young men studying theology outside the institutions of the denomination as have the Disciples. This is due to the fact that the Disciples have no seminary which operates strictly upon the basis of a graduate institution, with the exception of the Disciples Divinity House of the University of Chicago. At Yale there are 36 Disciples studying theology this year, a larger number than the Congregationalists have, and twenty per cent of the total enrollment. The

Yale Disciples are organized into the Yale Club of which Professor Archer is a kind friend. At Chicago about thirty students are enrolled for theological study from year to year, the Disciples group being usually second only to the Baptists. About a dozen men are studying at Union Seminary this year, and the number of Disciples at Vanderbilt University is also noteworthy. It is the incursion of these young men of liberal training which has brought about marked changes among the Disciples, for the majority of these students resist all offers from other denominations in order to go back for ministry among their own people.

Methodists Make Beginning on Washington Headquarters

The Methodists broke ground on Jan. 28 for their new building in Washington, D. C. Dr. R. J. Wade had the honor of turning the first spadeful of earth. The site faces the capitol building and the total property will be valued at \$500,000. In this building will be housed many of the activities of the denomination, particularly those which have to do with legislative questions.

Wants Friendship Between Judaism and Christianity

The generous spirit of reformed Judaism is well illustrated by a sermon preached by Dr. Joseph I. Gorfinkel at Mt. Vernon, Wy., recently on the subject "How to Bring about a Better Understanding between Christians and Jews." Dr. Gorfinkel said: "It will lead, I am sure, to a better understanding if we stress the likenesses that exist in Judaism and Christianity rather than dwell upon their differences. Let us talk more about the things we have in common, rather

than the things that divide us. What are some of these points of likeness? In the first place, both religions draw their inspiration from the old testament, especially the five books of Moses, the Psalms and the prophets. Jesus considered himself a Jew of Jews and said that he came not to destroy, but to build up. When asked what are the cardinal principles of religion, the reply was: "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might," and "Thou shalt love thy neighbor as thyself," both commands being taken from the five books of Moses, and consequently even today binding upon Christian and Jew. Love of God and love of neighbor are the fundamental pillars of both religions. Furthermore, the Sabbath idea is basic to both even though officially the actual rest day may not be the same. The Christian prays for "Peace on earth, good will to men;" while we declare that "Israel's mission is peace." The quest for world peace is a sufficient reason in itself why Jews and Christians should work together in sympathy and harmony. Dr. Finlay recently declared that America cannot possibly work for world peace if we have sectarian and racial misunderstanding and warfare within our midst."

Send Out Prayer for the Methodists

The Great Commission Prayer League which has headquarters in Chicago near the Moody Institute sends out subjects for which prayers should be offered by the faithful, and recently the request was made for prayer for the Methodist church that it may "be completely purged of its higher criticism and unbelief." Rev. Bob Shuler, a Methodist preacher of Los Angeles, was quoted as saying: "God

Urge Friendship Between Americas

THIS Committee on Cooperation in Latin America, of which Dr. Robert E. Speer is chairman, met in New York recently. It unifies the activities of the various mission boards who do work in the Latin countries of the western hemisphere. Among the conclusions reached was that the work of evangelizing Indians in these countries should be pushed more vigorously. The same officers were continued for another year. The friendly relations of the two continents are always a matter of concern to this committee and the following statement was issued in this connection: There are encouraging signs of promise on the horizon in spite of a century of misunderstanding between the Americas. The greatest single event in the history of American relations is no doubt to take place in Santiago, Chile, next March, when the Fifth Pan American conference is to meet. That conference can easily make or break inter-American friendship now so delicately poised. If all Americans can get together for a constructive and helpful program of co-operation, it will mean much for the progress of the

world and of humanity.

There has been; First, an enlarged emphasis on evangelical missionary work in Latin America; every one of the twenty-eight boards, members of this committee, has greatly enlarged its work during the last seven years. Second, there has been an enlarged conception of the meaning and opportunity of mission work in these southern countries. Many new hospitals, nursing agencies, social centers, extension of education work into new realms, and a general effort to enlarge the sphere of influence of the missionary enterprise have been developed. Third, closer co-operation among the missionary forces; an understanding as to the responsibility for the occupation of territory has been reached in practically every one of the twenty Latin American countries.

While there are some societies, not members of this committee, that do not observe these rules of comity, every one of the twenty-eight boards that are members not only recognize this delimitation of territory but report a great gain in efficiency and saving of money because of it."

A MESSAGE FROM THE HEAD OF THE “LIVING CHURCH” IN RUSSIA

“TO THOSE CONFESSING THE HOLY AND CHARITABLE FAITH OF CHRIST:

“The scourge of Famine in Russia has been stayed. But the sufferings of starvation have given place to the wilting that comes with undernourishment.

“In the places which were stricken by Famine, those Flowers of Life — the children — today are fading from lack of nourishment.

“May the hands which are able to give these little ones food and support be upheld, until the smile of happiness lights up the emaciated face of each child.

ANTONIN, Metropolitan of Moscow.”

October 7, 1922.

This appeal, sent through the AMERICAN COMMITTEE FOR RELIEF OF RUSSIAN CHILDREN, is a challenge to YOU. YOUR gift — an appeal for the little ones in Russia, in YOUR CHURCH — may mean life to a MILLION FAMINE ORPHANS in Russia — “flowers fading for lack of nourishment.”

Rev. George Stewart, Jr., of the Madison Avenue Presbyterian Church of New York, writes:

“Let me urge upon you the need to keep up your efforts during this winter and the year of 1923. . . . One cannot forget the scenes of desperation and misery among the people. The refugee trains — long lines of cars aquiver with pain. People in rags beyond description. CHILDREN WITH DEATH-HEADS, CRYING FOR BREAD; DYING MOTHERS WITH CHILDREN TUGGING AT THEIR DRY BREASTS. The Four Horsemen are walking the length and breadth of Russia right now.”

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will preserve Him a church that stands for the Old Book in its entirety; that battles for the deity of Jesus Christ in the completeness of that doctrine; that preaches a salvation of blood, a new birth that is followed by a gracious experience of conscious relation, of sonship, of spiritual growth and of Holy Ghost experience; that evangelizes the world in the name of Jesus Christ, driving back false doctrines and stubbornly standing before every foe that would pull down Golgotha or lessen the meaning of our Lord's victorious coming from the tomb. In such a church I can work and pray, sing and shout, preach and be happy. And there are tens of thousands like me. The name of that church matters little."

Work Out Measure of Cooperation in Village

The hunger of Christian people to co-operate in religious work is a phenomenon to be found in many sections of the country. At Andover, N. Y., the Methodist and Presbyterian churches recently united in a "teaching mission" in which the pastors alternated in a series of addresses on the fundamentals as interpreted by progressive thinkers. There is a religious day school in this town supported by these two churches. The Baptists have their own day school, and the Roman Catholics support a parish school. The Methodist and Presbyterian churches hold a joint meeting every Sunday evening.

Dr. Slaten Becomes Unitarian Pastor

Rev. A. Wakefield Slaten, who was recently dismissed from the faculty of William Jewell College in Missouri, a Baptist institution, has become pastor of Third Unitarian church in Chicago, which is located in a theater on Austin Boulevard. Dr. Slaten will also carry some duties in connection with the University of Chicago. At the same time that this announcement was made there came also the announcement that Rev. Mr. Merrifield of the University of Chicago had entered

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the Unitarian church and that he would head a new church enterprise at the southwest corner of Jackson Park, to be called Jackson Park church.

Social Service Leaders Go to Southwest

Last year the commission on the church and social service of the Federal Council went west and held a series of conferences. During the month of February this performance is being repeated in the southwest by a team consisting of Dr. Worth M. Tippy, Arthur W. Holt, Dr. Samuel Zane Batten, Prof. Alva W. Taylor, and Arthur Nash, known as "Golden Rule" Nash. The cities to be visited include Galveston, San Antonio, Austin, Waco, Ft. Worth, and Dallas.

Negro Churches of the Country Are Strong

The Negro churches of this country are a stronger force than is commonly understood. There are 40,000 of them with 5,000,000 members and property valued at \$80,000,000. Eighty per cent of these churches are connected with negro denominations and manage their own affairs without help from the white man. When these statistics are compared with those of the white population of the country, it will be seen how much more efficient the Negro is in organizing his people for religion than is the white man.

Los Angeles Withdraws Invitation to General Conference

The general conference of the Methodist church will not be held in Los Angeles in 1924 for that city has withdrawn its invitation. A city must raise \$100,000 to secure the general conference of the Methodist Episcopal church and Los Angeles decided not to do it. The cities still in the running are Milwaukee, Columbus, Ohio; Springfield, Mass.; and

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Kansas City. The general conference is held only every four years and is an important event in the life of Methodism each quadrennium.

Church Publishes Sermons Monthly

The Peoples church of Cedar Rapids, Ia., where Rev. Joseph Fort Newton was once pastor is now served by Rev. W. Waldemar W. Argow. It has what is known as the "People's Pulpit Fund," through which the sermons of the pastor are published monthly. Recent sermons that are now being circulated by this

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Church Looks Back 150 Years

Christ church members at Alexandria, Va., can look back 150 years to the erection of their building just prior to the revolutionary war, and Dr. Morton, the present rector, who proposes to celebrate the anniversary shortly, is gathering from various parts of the country interesting reminiscences of this venerable church.

Combination of Churches Goes on

With no secretarial promotion, the movement for the reduction of church competition continues apace throughout the country. Recently the Presbyterians and the Baptists at Castille, N. Y. voted to unite. Not far away one may find the United Churches of Wyoming, a federated organization presided over by Rev. F. J. Malzard and composed of Presbyterians, Baptists, and Congregationalists. At Sturbridge, Mass., a Unitarian church, a Baptist church, and a Congregational church have federated. They recently called Rev. Howard A. MacDonald as pastor, but he declined the call. Another candidate is now under consideration. Within the same denomination, mergers are also taking place. Recently First Baptist church and South Baptist church in Hartford, Conn., voted to unite. They will erect a new edifice which will house a modern church program and provide offices for the state convention.

Church Dismisses Its Klan Minister

Calvary Baptist church of New York until recently had on its staff Rev. Oscar Haywood, who became a lecturer for the Ku Klux Klan. When his connection with the Klan became generally known to the congregation, action was taken at the suggestion of the pastor, Dr. Stratton, by the deacons and a meeting of the congregation to oust him.

Religious Liberals Will Meet in Baltimore

The National Federation of Religious Liberals is made up mostly of Unitarians, Universalists, and Jewish rabbis of the reformed persuasion, but individuals are to be found from the Quakers, the Bap-

tists, and other organizations. The Federation will hold its thirteenth convention at Baltimore, March 23-25. Dr. O. Edward Janney, a prominent member of the society of Friends, heads the program committee this year. The other members are Rev. Harry Foster Burns, of the First Unitarian church, and Rabbi William Rosenau, of Eutaw Place Temple. The sessions are open to religious people of any faith to attend and assist in the discussions.

Fellow Professors Withdraw Endorsement of Dr. Slaten

The professors of William Jewell College with but few exceptions voted a short time ago for a resolution in which they expressed regret that the trustees were about to discontinue Dr. Slaten's connection with the college. They have at a later date withdrawn this resolution and have substituted the following resolution: "On account of this communication the impression has gone forth that we knew the theological views of Dr. Slaten and that we endorsed them. Both of these ideas were foreign to the spirit and content of our note. The theological views of Dr. Slaten, as expressed by Dr. Greene, in the Kansas City Star of Dec. 22, were not known to the faculty at the time our communication was sent. We do not endorse these views, nor do we think that they should be taught in William Jewell College. We have had no evidence that they were being taught. We heartily agree with the trustees that there was no other course for them to

take than to dismiss Dr. Slaten from the teaching force of the college."

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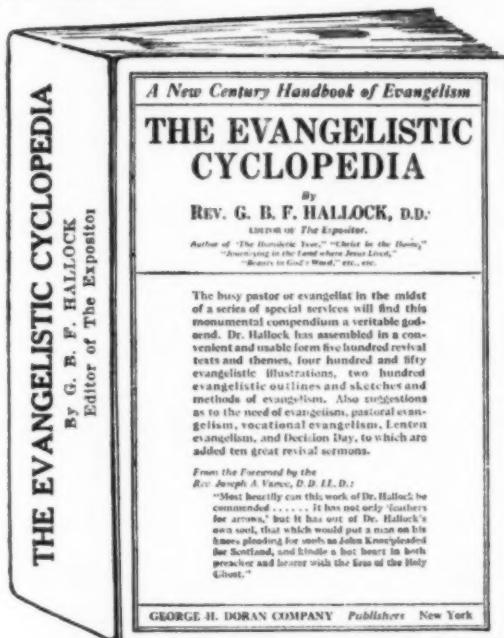
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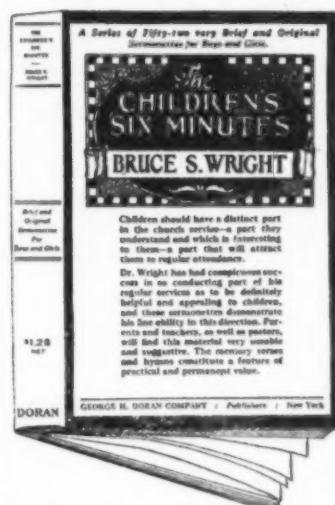
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